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THE
STORY OF PAPAL ROME.

BY E. S. A.

EDITED BY THE

* * The Profits will be given to the
FEMALE MISSION HOME, Barnet.

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PART V.—The Creed of Pope Pius Tested by Holy Scripture.

PART VI.—England's Protestantism.

LONDON:

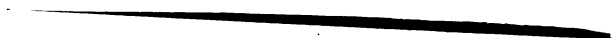
WERTHEIM, MACINTOSH, AND HUNT,

24, PATERNOSTER-ROW,

AND 23, HOLLES-STREET, CAVENDISH-SQUARE.

1862.

100. 12. 93.



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STORY OF PAPAL ROME.

BY E. S. A.

EDITED BY THE
REV. JOHN H. BROOME,
VICAR OF HOUGHTON, NORFOLK.

PART I.—The Story of Papal Rome in her Earliest Day; or, Rome's
Antiquity in error.

PART II.—The Story of Papal Rome in the Middle Ages; or Rome
enslaves soul, mind, and body.

PART III.—The Story of Papal Rome in Modern Times; or, The
Famous Council of Trent.

PART IV.—The Character of Popery in the 19th Century Considered.

PART V.—The Creed of Pope Pius Tested by Holy Scripture.

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INTRODUCTORY REMARKS.

WHAT is Popery? There was a time when the common people of England could answer this question better than they can now. We have so long rested among our Protestant privileges that it is to be feared we have settled upon our lees, under the proud persuasion that Englishmen are too enlightened in our day to be deluded by Popery. But we have been startled from our fancied superiority by late events, and have discovered to our surprise that the body of our people have very little idea of what Popery really is, or why they call themselves Protestants.

Amidst the discouragement which this discovery must occasion, there is one pleasing feature in the case. We find the *feelings* of the people are on the side of Protestantism; and where an intelligent people give their affections, they will soon be ready to learn all that is needful.

The difficulty is to teach. Popery is so slippery a thing—so ready to say and unsay, as it suits its purpose—so speaking like a lamb to

ensure an entrance into the fold, that we straight-forward Englishmen are staggered by its protestations of innocence, and can scarcely believe it is only waiting till it has the ascendancy, in order to devour like a lion.

There is also a strange ignorance among us as regards the very facts themselves, connected with the rise, progress, and present state of Popery—an ignorance which is the more extraordinary when found in those who are otherwise well-informed, since modern history must be a riddle unless unfolded by a knowledge of the machinations of Papal Rome.

Yet should any man of but little leisure desire to inform himself on these subjects, or should a father wish to make such things a part of the instruction of his children, where will he find books giving a general view of the character and design of Popery, written in a scriptural, concise, and yet sufficiently explicit manner? That we have many excellent works on these subjects is readily allowed—these are well-suited to the scholar, but are far too voluminous and expensive for the general reader; and were it otherwise, they assume, for the most part, far too much previous information.

It is to meet this acknowledged want that the present little book has been prepared.

All reading persons will at once recognise the standard authorities from which the historical facts embodied in it have been derived; and should living authors condescend to look into it, they may also find their most striking thoughts or arguments occasionally borrowed.

As the great object aimed at is *usefulness* among that class of readers who are apt to consider a book must be difficult of comprehension, if they find continual reference to unknown works, the author begs permission by this general acknowledgment to meet the charge of plagiarism.

Indeed we *have* no *new* weapons against Popery, and it is encouraging to find ourselves—while fighting the battle of the Reformation once again—using the same arguments and the same scriptural truths with which the Reformers met the foe—and conquered.

But to accomplish what *they* were the means of accomplishing, we must not be satisfied with inculcating or disproving mere tenets and creeds. We must endeavour to teach that real Protestantism is a living active *principle*, and while showing the subtlety and unscriptural nature of the great apostasy, to lead those who boast of the name of Protestant to feel, that as their privileges are great, so is their responsibility.

This has been the aim of the writer, and though the critic will doubtless discover many failings in this work, yet the result will be considered satisfactory should it be permitted to benefit even one soul, and thus to promote (however feebly) the glory of God.

E. S. A.

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PART I.

THE STORY OF PAPAL ROME IN HER
EARLIEST DAY ; OR, ROME'S ANTIQUITY
IN ERROR.

SYNOPSIS OF CONTENTS.

SATAN, rendered desperate by his defeat at the Cross, determined on a last effort against the Lord and his Christ. This effort was Popery, which he began to weave into the texture of the Christian Church, almost as soon as that Church existed. Therefore, 1st, infant Popery is almost as old as Christianity; but the act of *protesting* against the lies of Satan is as old as the oldest Bible saint. Therefore, 2nd, if the *word* Protestantism be new, the *thing* is as old as the Bible. God has never left Himself without a witness, even in the darkest ages of Christianity.

The first Christian witnesses were the martyrs under Pagan Rome.

The next were those who suffered for the Bible faith under Rome, calling herself Christian, but soon substituting Arianism for truth. Then followed a long train, a noble army of martyrs opposed to Papal Rome, a band to which many holy names may yet be added.

One great step towards the increase of Popery seems to have been the grafting of false philosophy on the Christian faith. Origen and his followers. Then heathen practices began to be mixed with the Christian worship. Till at last, heathen ceremonies, heathen temples, heathen idols, under Christian names, were added to the pure worship of God, to propitiate the still half-heathen worshipper.

The Council of Nice.

Early reception of truth into Britain. Saxon invaders. Conversions in Ireland—Scotland—Germany—France.

Dispute between Latin and Greek Churches.

Mahomet.

Clergy assume power over the laity. The Pope of Rome over other bishops and Churches. Then the Pope assumes power over sovereigns.

In 606 the Pope was owned supreme in spiritual power, and, about a century after, was acknowledged as a temporal sovereign.

Inquiry into the foundation on which Rome's spiritual assumption stands.

THE EARLY RISE OF POPISH ERRORS IN THE PAGAN EMPIRE.

How old is Popery? It lays claim to a great antiquity, and it is right. It had begun in St. Paul's time—for he says (2 Thess. ii. 7), "the mystery of iniquity doth already work." It is indeed an ancient creed, nearly, though not quite, as old as Christianity itself. Nearly as old as Protestantism. Protestantism, "the religion of the Bible," is Christianity.

The Papist may taunt the Protestant with his new religion, only begun in the days of Luther. But what is a Protestant? The *name* might be first assumed in Luther's day, but Protestant simply means one who protests against something, and God has never left himself without a witness, even in the darkest ages of the Church. Protestantism is Christianity assuming a militant attitude to repel the foes of its God.

But why connect this "mystery of iniquity," of which St. Paul speaks, with Popery? By unmistakable signs, given in this chapter itself, the bud was just beginning to unfold—the first seeds of error which Satan had sown were beginning to shoot; and the full-grown tree was to be Popery. The malice of the great adversary, so lately defeated at the cross, was only

become more inveterate, because he began to feel that his time was short ; and he at once commenced that scheme of sin and error which century after century more clearly developed, till it stood out in all its native deformity. Nay, can we be certain that all is developed now ? Let us remember that in this our day, the Pope * has first permitted the belief and sanctioned the doctrine, that the Virgin mother of our Lord was born without sin. This horrible blasphemy, which puts a creature on a level with her Creator,† was before only talked of by some as possible—by others assumed as probable. Who shall say what is behind ? The last struggle with Rome has begun, but has not ended.

Alas for Rome ! now so closely connected with all the errors of Popery—once a pure Church, purer than many around her. The change was gradual, but not the less fatal. The city of Rome was in the Apostles' times, the proud centre of all the known world ; and when the imperial power began to profess the name of Christ, the Church in that city having the emperor of the world on its side, imagined it should also rule the other Churches. "A haughty spirit ever goes before a fall ;" and so it was with the Church in Rome. When the emperor fixed his residence at Constantinople, the Church in that city began to vie with Rome ; but Rome, after a struggle, succeeded in establishing her claims : and having thus striven to be first of

* See the Pope's letter on the subject, and Dr. M'Hale's instructions to his clergy, January, 1850.

† Isaiah xlii. 8.

all, instead of being willing to be servant of all, a door was opened to error. Too soon the Church of Rome attracted round herself, and promulgated by her authority, the most deadly heresies, which had been growing like tares among the wheat. Some of these heresies are noticed by the Apostle as the marks of the "mystery of iniquity." It will be well, if we wish to trace Popery aright, to study this second chapter of the Second Epistle to the Thessalonians, with earnest prayer, and humble inquiry. There we shall see a short and striking account of the heresy, given by God, who cannot err.

We shall see that it took its rise *in* the Church itself, and *that* even under Apostolic teaching. It was let, or hindered, for some time, from a full development (the hindrance no doubt being the persecutions under the imperial Pagan power). At last this hindrance is removed (when Constantine declared himself a Christian), and then it could expand more fully. It did not, however, leave the Church—nay, it professes to be the great, the only Church—and its ruler, here styled "the man of sin," claims an *equality*, nay, even a *superiority* to God himself. He sits in the temple or church of God—he showeth himself that he is God—he exalteth himself above God.* And this "work of Satan," is to continue till Christ's second coming—when its signal overthrow, by an act of the Lord's special power, shall usher in a blessed time of holiness

* Rome may justly be called an Antichrist, without denying that all these prophecies are waiting for their final and full development in the last great Antichrist.

and peace, which can never exist while "this Wicked"* can oppose himself to God and his Church. "Whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming."† This is the scriptural history of the "mystery of iniquity," which was beginning in St. Paul's day; and is it not the history of Popery? We are then to begin in the earliest ages to look for the seeds of Popery, and we shall find them springing up in the Church under the power of that which letteth, viz., the persecuting emperors of Rome.

For a short space the Church walked with her Lord, according to the beautiful picture given to us, Acts iv. 32, "The multitude which believed were of one heart and of one soul," &c., "and great grace was upon them all."‡ Alas! how soon did the glory begin to be clouded. In spite of the fierce persecutions which the Church endured, prejudices and habits—partly arising from the Pagan education of the converts—soon led them into many errors, as we find continually alluded to in the Epistles.

Still the cruelties exercised on all who called themselves by the despised name of Christ, prevented the *rapid* growth of error, though it could not stop the all-conquering progress of truth.

There is generally reckoned (in round numbers) to have been ten great Pagan persecutions

* Verse 4.

† Verse 8.

‡ See also Acts ii. 42, to end, and several similar descriptions in the first few chapters of the Acts of the Apostles.

under the Roman Emperors, and the wholesale murders and unrelenting severities exercised during some of these upon the people of God, have only been surpassed by the after cruelties of the Church of Rome. A more touching description of the blessed martyrs, whether in Pagan or Papal times, has never been given than that in which St. Paul, with a few inspired words, winds up the list of Christian heroes in the 11th of Hebrews—"They were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented. (Of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth."*

Frequently the accused was offered life and liberty if he would worship the Pagan gods. Thousands would "not accept deliverance" on such terms, and died rather than become guilty of idolatry. From this same cause how many have perished under Papal tyranny! For what matters it whether the image bowed down to be called "the chaste Diana," or "our Blessed Lady (Mary), always a virgin?"

But we cannot enter into the particulars of Pagan persecution. Suffice it to say, further, that the Church had seasons of repose. How

* Hebrews xi. 35, and following verses.

pleasant the description given of such a season in Acts ix. 31—"Then had the Churches rest and were edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."

Alas! we soon find in such seasons an especial growth of errors, until persecution again separated the wheat from the chaff. But we cannot go into a detail of these errors. Perhaps a fundamental one was grafting "philosophy falsely so called," (with which these ages abounded,) upon the simple doctrines of the cross.

The name of Origen is sadly mixed up with this, and his followers went far beyond their master in obscuring the light of the Gospel. He was a man of great talent, and learning, and eloquence, and an unusual cessation from persecution, of thirty years' duration, at the beginning of the third century was favourable to the increase of his followers, many of whom, dazzled by the abilities of their brilliant leader, believed themselves converted to the faith of Christ, whilst they were only convinced and delighted by the oratory of Origen. But amongst them were some sincere believers, and the persecution which followed soon showed who were only professors. In this persecution,* Origen himself suffered most severely, and in his tortures and imprisonment perhaps he saw the vanity of the glare of human learning; and as he flinched not from suffering for his Lord's

* A.D. 250.

sake, we may hope that his name, which stands so high in the records of genius and talent, has found some humble place in the Lamb's book of life. He died in 251.

Heathen ceremonies were rapidly becoming mixed up with the simplicity of Christian worship. Sprinkling with holy water, as it was called, in imitation of a similar Pagan ceremony, was introduced about this time. The infliction of public penances also, which was at first only a wholesome discipline, soon too much resembled in kind and publicity, the punishments inflicted by the Pagan priests,—while the demi-gods of Roman mythology, the practice of deifying dead heroes, began to find some followers in the terms and manner in which Christians spoke of the martyrs, though the *invocation* of saints was not held as a tenet of the Church of Rome till nearly the close of the sixth century.

We now hear of the first hermit. His name was Paul : he retired to a mountain of Egypt to escape persecution, and seems to have become so enamoured with his solitary life, that when the danger was passed he refused to leave it. Little did he think his example would be so much followed till, in less than another century, the voluntary recluse from his relative duties should be more honoured by mistaken Christians than the man who fulfilled those duties, and that monasteries and convents should be founded for the reception of such.

About this time Sextus, the Bishop of Rome, was martyred for Christ's sake. Nor was he the first of her Bishops who had thus proved

their faithfulness.* Would God that Rome had such Bishops now ! But in the forty years' peace which closed the third century we find the clergy already assuming authority, as if the Church consisted but of themselves.

The fourth century was ushered in by a persecution which the Emperor Galerius declared should render the name of Christian extinct. Vain man ! the Lord vindicated his power. He was struck with a loathsome disease ; and, remembering with remorse his cruelty, he sought to propitiate the Christians whom he had oppressed. This severe persecution was the last in Pagan Rome.

We have now to view the Roman Empire under a new aspect. Christianity had by this time been clearly shown as far more consonant with reason than the Heathen mythology of ancient Rome, and many men of rank and learning had, therefore, embraced it. It ceased in some measure to be a despised religion, but, alas ! as it gained credit, it lost purity. How fallen now was that Church, before which the efforts of Emperors and Generals had come to nothing. *Once* persecution of the severest kind had failed to check the preaching of a few despised men, till it became a saying among the Christians that "the blood of the martyrs was the seed of the Church." Then the little faithful band, "walking in light and love," showed an example of constancy to their Lord and of union with each other, which astonished even their

* A.D. 258.

enemies. "See how these Christians love one another," was a common remark among their persecutors. Much was changed; yet the Lord had still, as ever, his band of hidden ones, ready to protest against error, and "counting not their life dear"* in such a cause. We shall see more of this as we trace the progress of error under imperial Christianity.

But where is our own country—what is Britain doing in these early ages? The Lord had opened the way for the reception of the Gospel into Britain in a very peculiar manner. Had the conquest of the island been fully effected when first attempted by Julius Cæsar, and had the graceful mythology of Roman Paganism been then planted upon the unrefined mysteries of Druidical idolatry, the Britons would, probably, by this time have adopted the religion of their conquerors together with their civilization. But it was long before Britain could be conquered, and it was just at the time when the Britons were most exasperated at the slaughter of the Druids by the Roman command, that the religion of Christ was offered to their acceptance. Their old form of worship was rendered impossible, for in *that* idolatry the Druids alone could venture to offer a sacrifice, and the religion of their conquerors of course inspired hatred, which time only could remove. What wonder, then, that Christianity found "an open door which no man could shut," especially as He who had prepared the way was ready to bless his

* Acts xx. 24.

word and to prosper it? It is not precisely known how Christianity was first introduced into Britain. It is possible, as some tell us, that St. Paul himself visited the island; but there is not sufficient proof of this. Yet it is interesting to be told that Claudia, mentioned by St. Paul, 2 Tim. iv. 21, is said to have been a Briton, and the daughter of Caractacus, who married the Roman senator Pudens. Their son Linus was Bishop of Rome. Be this as it may, it is a well-known fact that those of the Roman soldiers who had been converted to the Christian faith were in the constant practice of spreading the knowledge of the Gospel in the remote provinces to which they were sent. It is also certain that in a comparatively short time the Church in Britain was firmly established, and when next we hear of it it will be as a *protestant* against priestly usurpation.

THE RAPID INCREASE OF POPISH ERRORS UNDER
THE ROMAN EMPERORS PROFESSING CHRIS-
TIANITY.

It is a remarkable circumstance, and one which seems designed by God to show the Romish Church that it has no peculiar claim beyond others, that the same Emperor who declared himself a convert to Christianity also removed the seat of Empire from Rome to Constantinople.* The story generally told of the con-

* A.D. 327.

version of Constantine is, that while at the head of his army to oppose his rival, Maxentius, a cross appeared in the heavens over his head bearing the words, "By this overcome," and in the following night, we are told, Christ appeared and directed him to use this symbol in battle. Upon this he sent for Christian ministers, and, being instructed by them as to what this new religion was, he embraced it and promoted it. Whether this account be correct or not cannot now be ascertained. We know God can use what means he pleases for the accomplishment of his own ends, but the character of Constantine never showed the marks of a holy, humble believer, though he seems to have been in many respects raised up to promote the cause of God.

At this time the Church was divided upon the Arian heresy. Arius held very erroneous ideas about the divinity of Christ. The Bishop of Alexandria opposed him, and Constantine at length called a general Council to meet at Nice, in Bythinia (A.D. 325), to settle this dispute. This is called the First General Council. They drew up the creed called the Nicene Creed, and expelled Arius from the Church.* Yet schism continued to abound, and real religion was at a low ebb. While the Church increased in outward splendour, Pagan worship was prohibited, or at least in every way discouraged, the temples of false gods turned into

* It is to be remarked that the Bishop of Rome was absent from this Council, and Constantine presided.

Christian churches, and many a graven image found in them (though at first thrown aside) afterwards served as an image of a saint. People began to go on pilgrimages to visit the tombs of martyrs ; and to desire relics, such as a bone or tooth which had belonged to a holy man, and which were believed to possess a secret sanctity, and, in some cases, even to perform miracles. Above all, pilgrimages to the holy city, Jerusalem, were deemed highly commendable.

On Mount Calvary, so endeared to every Christian heart, a temple to Venus had been erected by the Roman conquerors ; but while we shrink from this as a profanation of the spot where our Lord suffered, perhaps his holy eye viewed the scenes enacted there after this temple was destroyed as more abhorrent to his law and derogatory to His honour, because they were practised in His name by those who held His Word and called themselves His people. Constantine demolished this temple and built there the Church of the Resurrection, and it was asserted, that in laying the foundations of this church the cross on which Christ was crucified was discovered. Soon after the pillar at which our Lord was scourged, the crown of thorns, the nails, the lance with which he was pierced, were all said to have been found in the neighbourhood. The Bishop of Jerusalem was made the guardian of the cross, and every Easter Sunday he exhibited it to the adoration of the pilgrims who flocked from all parts of the world to see it. The clergy made this a very profitable thing ; for, by selling to the pilgrims small pieces

of the wood of the cross, they enriched themselves, while the delighted purchasers returned home dreaming their toils well repaid by such a possession. Lying wonders were now become very common, and it was affirmed that the wood had the power of increase, and always repaired what was sold to the worshippers.

As Christianity was established throughout all the Roman world, it was thought necessary to conciliate those who were still Pagans at heart by retaining many heathenish ceremonies which, under Christian names, increased more and more in the Church. Above all, the Bishops (not, as formerly, chosen for their piety, but for more secular causes) strove without disguise to increase their own wealth and power, and cared little about feeding the flock of Christ. During the reign of Constantine the Bishops of Rome, Constantinople, Alexandria, and Antioch possessed the greatest power, and the three last disputed with the Bishop of Rome for pre-eminence, who did not yet venture to declare himself Universal Bishop.* The Bishop of Constantinople, however, warmly disputed for superiority, till the struggle ended in the division into the Greek and Latin churches.

Constantius † succeeded his father ; but, alas ! he was an Arian. Orthodox bishops were deposed and persecuted. Banishment, tortures, and death were resorted to to establish Arianism under the reign of this nominally Christian

* The word Pope simply means Father, and was used towards several Bishops of important cities or places.

† A.D. 337.

Emperor. Athanasius, Bishop of Alexandria, was the greatest protestor against this error, and earnestly opposed the Emperor's creed, asserting that Christ was perfect God as well as perfect man. He was joined by a band of faithful men who were ready to endure unto the death. Athanasius was soon obliged to conceal himself in the deserts. Many others did the same, and the solitary lives these holy men were *compelled* to lead seem to have had many imitators. Among them was one named Anthony, who is often considered the first monk; had all monks followed his holy and devotional religion, we might have pardoned them for also adopting his mistaken retirement (which, however, he left more than once when he deemed it necessary to protest against sin). But many adopted this mode of life as a matter of ostentation, or to indulge in sloth, and some also to devote themselves to study.

However, a time of trial was at hand, in which both orthodox and Arians were alike involved. Julian, commonly called the Apostate, succeeded to the throne of Constantius.* He had been carefully educated in the Arian creed, but his hatred for Constantius, who had murdered all his nearest relations, rendered the creed of the Arian Emperor the more distasteful to him. As soon, therefore, as he was made Emperor, he openly declared himself the enemy of Christ, and the restorer of Paganism. He persecuted not by fire and sword, but used every method of ren-

* A.D. 361.

dering the Christians despicable, refused to listen to their complaints, forbade any secular instruction among them, reduced them to poverty, and laughed at their sufferings, reminding them that the Christian law bade them suffer in patience, and "resist not evil." But while only such Christians as openly resisted his authority, and interrupted idol worship, were put to death, his system of persecution perhaps was the greatest possible refinement of cruelty.

As the Christians always appealed to the desolation of Jerusalem as a proof of the truth of Christ's words, and declared it should continue desolate, he determined that *there* he would inflict a death-blow on their religion. To this end he invited the Jews from all parts of the world to return to their city, and to rebuild the temple. They joyfully obeyed; but vain are the efforts of puny man against the power of God. The Church needed correction, and he sent them a scourge; but Julian could go no further than God permitted. He could destroy the Church of the resurrection founded on Mount Calvary, but he could not rebuild the temple upon Mount Zion, for God had spoken otherwise, and the times of the Gentiles were not yet fulfilled.* Balls of fire issued from the spot, and scorched the workmen on every attempt. Both Pagan and Christian writers attest this miracle, and soon after Julian died.† He is said to have exclaimed, as he fell mortally wounded in the field of battle, "Ah! thou Galilean! thou hast conquered!"

This was the last effort of dying Paganism.

* A.D. 363.

† Luke xxi. 24.

From this time the disputes seem rather to have been between Arianism and orthodoxy than between Paganism and Christianity. Whenever Arianism had the upper hand it persecuted severely the orthodox (as a false faith ever persecutes the true). Some of the Christian emperors of this age, however, seem to have shown more marks of true conversion than any yet mentioned; for instances, Jovian and Gratian. Theodosius, the colleague of the latter, was a proof of the power of the ecclesiastics by this time, for having permitted a massacre he was excommunicated, nor would his Bishop, St. Ambrose, re-admit him to communion until he submitted to public penance. He entered the church, and, stripping himself of his imperial robes, remained prostrate on the pavement in prayer. After this he was received again into the Church.* It is not the exercise of discipline that we wish to condemn, but to notice the growth of that ecclesiastical authority which was now beginning to raise itself above the temporal power, and soon claimed a right to interfere equally in temporal as in spiritual matters. St. Ambrose was a Trinitarian, and zealously opposed the Arian heresy, but his religion was loaded with the superstitions of the times.

In addition to the other errors already mentioned, the Sacrament of the Lord's Supper began at this period to be so surrounded with pomps and vanities, that it more resembled the present Latin Mass than the simple service our Saviour instituted. Extreme unction was much practised,

* A.D. 380.

and baptism often delayed till near death, with the idea that the ceremony would wash away sin, and fit the soul for heaven, if no sin were committed after the performance. But as extreme unction grew more common, it gradually took the place of death-bed baptism, which again became the rite of admission into the Church.

The fifth century was one of desolation and woe. Many of the barbarians who now threatened the destruction of the Roman empire professed the Arian faith, and the orthodox Christians not only shared the common miseries of war, but endured peculiar persecutions from the Gothic and Vandal invaders. The Bishop of Rome, about the middle of the century, assumed great and ostentatious titles. For instance, Leo, surnamed the Great, when Bishop of Rome, calling his bishopric the Apostolic See, and characterized by his legates, "Leo the most holy Archbishop of Great and Old Rome, together with the most blessed Apostle St. Peter, who is the rock, the foundation of the true faith," &c., and thus making St. Peter, and not his Lord, the rock and foundation of the Church. Yet God still preserved to Himself a little band of faithful witnesses, both in the Eastern and Western Churches, and in our own island we see a purer faith preserved at this time than in many others. Perhaps its very remoteness from the seat of empire had tended to prevent so ready a communication of evil. But early in this century Rome withdrew her armies from its shores, needing them for her own defence.* Then,

* A.D. 426.

indeed, her state seemed desolate. The Saxon invaders, who succeeded in enslaving Britain, were Pagans; and when they had driven the wretched natives into Wales and Cornwall, idolatry again spread over the rest of the island. But the Christian Britons made great efforts to convert their heathen conquerors, and with some success. When a century later Gregory, often styled the first Pope of Rome, sent St. Augustine to preach to these heathens, a new impulse was given. But the faith introduced by Augustine was far less pure than that of the ancient British Church; and so dissatisfied were the British bishops with the assumption of superiority manifested by the Romish missionaries, that they refused their communion, nor did the two Churches become united till after the Conquest.

The ancient British Church was not the only one which protested against the errors of Rome. There was a brighter light in Ireland, and perhaps she at this time stood pre-eminent. The labours of her famous missionary, St. Patrick, had been blessed of God, and she was now as renowned for her learning as for her piety. Her schools during the fifth and following centuries were prized beyond those of any other nation; and the success of her missionaries, especially in Germany and Scotland, was very great. St. Columba,* who first instructed the natives of Scotland in Christianity, was an Irish missionary.

From the earliest times there had been a persecuted Church in Gaul (as France was called),

* A.D. 503.

and towards the close of the century this country began to make a national profession of Christianity, Clovis, the king, having been led to embrace Christianity by his Frankish wife Clotilda. But while these distant places were holding the faith, every year seemed to increase superstition.

The Emperor Justinian, who began to reign A.D. 528, promoted their increase. The Virgin by this time held a prominent place in the regard of the so-called Christian Church. Holy wells were dug for the comfort of pilgrims to the Holy Land. Monasteries multiplied, and one on Mount Sinai became famous for the self-inflicted tortures of its inmates. In 606, Phocas, Emperor of the East, acknowledged the supremacy of the Popes.

The Eastern Church, however, was soon to be signally punished for its perversion of the faith. The prophet Mahomet,* at the commencement of the seventh century, entered it with his Saracens, and before this century closed Mahometanism was completely established in many of her fairest provinces.

But the desolation of its rival only increased the pride of the Western Church. The doctrine of purgatory began to be spoken of, and images and pictures were introduced almost everywhere, to excite, it was said, the devotional feelings of the Church. The Virgin Mary especially received the highest honours. Yet, as ever, there was still a little band of faithful men scattered throughout the nominal Church

* A.D. 622.

who appealed solely to Scripture, and longed for a reformation. But error seemed to prevail.

The Pope had long vied with the Emperor, and often shown himself the most powerful ; and when Leo was seated on the throne of Constantinople, the quarrel for pre-eminence rose to its height. Leo had forbidden the use of pictures, and had demolished images in the Greek portion of the Church, though at the expense of some riot and bloodshed. But the Latin Church under its Popes Gregory II. and III. rose in open rebellion for the preservation of their beloved idols. The image war terminated in the Pope becoming a *temporal* as well as *spiritual* sovereign,* Pepin, of France, assisting the succeeding Popes in shaking off all allegiance to the Greek monarch. The Greek and Latin Churches were thus separated for a while, but before the century closed they reunited, by the Greek Church unhappily returning in a great measure to idolatry. It was not till the eleventh century that the final division took place. But we must leave this debased portion of the Church and return to Rome.

In order to satisfy the people and nobles that their bishops should exercise a temporal as well as spiritual authority over them, Adrian I. produced a pretended deed of gift from Constantine the Great, which declared that, grateful for some cure received by the prayers of the *then* Bishop of Rome, the Emperor resigned to the Pope the sovereignty of Italy, Rome, &c., and retired to found a new empire in the East.

This settled the matter, and in our next part

* A.D. 755.

we shall trace Popery armed with both temporal and spiritual authority in all the height of her assumption. We shall, therefore, now conclude with an inquiry into her claim as to spiritual authority.

EXAMINATION INTO THE FOUNDATION ON
WHICH PAPAL ROME STANDS.

THE Church of Rome pretends to date her power as mistress of all the Churches from the very period of our Lord's residence on earth. Let us, then, examine the evidence by which she supports these assertions. Facts are decidedly at variance with her pretensions; and if it can be proved that she never claimed, and other Churches never yielded, obedience to her decrees for centuries after Christ's resurrection, we might leave the matter there. If her foundation is sand, her superstructure must fall. But we will go farther. We have begun to prove in the foregoing pages (and will continue, as we advance, to prove, by God's help, more fully) that the building is as deficient as the foundation. We can show the period when error after error was added to the present glaring apostasy of Rome, till all were confirmed at length by the famous Council of Trent, and she stood forth in that Council determined to continue her opposition to the truth in spite of the tide of Gospel knowledge then pouring as a fountain of light over a world long "lying in darkness and in the shadow of"

death." The first assumption which Rome makes is that our Lord gave St. Peter a superiority over the other Apostles when He spoke these words, "On this rock I will build my Church ;"* and that He committed to him alone the power of the keys, as she styles it (that is, the power to open and shut the kingdom of heaven), by the following verse, "I will give to thee the keys of the kingdom of heaven," &c. She then assumes that this Prince of the Apostles (as she calls St. Peter) was her first Bishop, and having further assumed that his successors in uninterrupted order have the same power and superiority, she proceeds to argue from all these assumptions that as on this rock (St. Peter and his successors) the Church of Christ was to be built, and as they alone can open heaven, therefore none who are not in communion with her Bishop, the Pope of Rome, and do not submit to his authority, can belong to the Church of Christ ; and, of course, salvation to such must be impossible. A child would see at once the fallacy of an argument on which so much is assumed and nothing proved ; and as we proceed to show how unfounded all these assertions are, let it be remembered that if these pretensions fall, all which Rome has built on them must fall with them.

We will take them in order, and consider, first, what Rome calls Peter's Commission.

The Lord had, by a question to His Apostles, called forth from them a declaration of their faith, "Thou art the Christ, the Son of God." The warm-hearted and eager Peter was, as

* Matt. xvi. 18.

usual, the speaker on this occasion, and to him, in return, the Lord expressed His approval, and it is on His subsequent discourse that Popery rests her first assumption with regard to St. Peter himself.

Every true believer is aware how ready Satan is to take advantage of the faults of natural character, and how often he tempts us to mistake sins for graces. He infuses fears and misgivings into the heart of the timid, and then tells them this sinful doubting is humility. He tempts the bold and zealous to presumption, which he endeavours to persuade them is strong faith, scriptural assurance. We have, indeed, a subtle enemy, and so did St. Peter find it. At the last supper his sincere determination to die with his beloved Master was only the prelude to a deeper fall than the rest. And why? We should have thought—doubtless *he* thought—that it was in much love that he declared, “Though I should die with thee, yet will I not deny thee.” But his Master saw that it was in much presumption, and his fall was necessary for his own instruction, to render him what he afterwards became, “a chosen vessel”* to manifest the grace of God to Jew and Gentile. St. Peter’s character being thus forward, but affectionate, we shall understand our Lord’s reply to his declaration, “Thou art the Christ, the Son of the living God.” He seems carefully to guard him from his besetting sin in His first words, “Blessed art thou, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven;”† which

* Acts ix. 15.

† Matt. xvi. 17.

may be thus paraphrased,—Thou art, indeed, blessed in having been taught this truth, for it is not in yourself; there is no room for self-complacency; flesh and blood has not revealed this unto thee; it is the gift of my Father which is in heaven. He then proceeds, “And I say, Thou art Peter, and on this rock will I build my Church.”* This form of expression (usual then) may be thus explained in more modern terms—As sure as thy name is Peter, so surely shall my Church rest secure on this article of faith, this firm rock, that I am the Christ, the Anointed of God. It should be noticed that in the original Greek the word we translate “rock” and the word “Peter” are not the same word, though both refer to *stone*. The word Peter means a fragment of a stone, while the Word on which the Church is built is the literal rock itself. Surely this would convince every impartial person that it is not on Peter the Church is to be built, or the word “Peter” would be repeated, instead of substituting a far stronger word. The next verse—“Whatsoever thou shalt bind or loose on earth shall be bound or loosed in heaven,”† is here seemingly addressed to Peter alone, and in one sense it may be so understood, since to him the Lord gave the privilege of first opening the door of Christ’s fold both to the Jewish and Gentile Churches. But if we refer to other Scriptures, we shall see it equally addressed to all the apostles, and doubtless is intended to convey to them the responsibility and privilege of their work, as chosen to preach the

* Matt. xvi. 18.

† Matt. xviii. 18.

Word "for the remission of sins" to those that believe, or "as a savour of death" to those who reject it.* Thus it appears that the very passage chosen by Popery itself from the Word of God in proof of the truth of its pretension, has no such meaning as she ascribes to it.

Now let us consult other evidence which bears upon the subject, and first as to Peter's superiority over the other apostles. When St. Paul was unjustly smitten by the command of Ananias, his Christian meekness seems momentarily to have failed him, but as soon as he was informed that Ananias was God's High Priest, he acknowledged that reverence was due to the *position*, though the *man* was wicked. On the contrary, when Peter was to be blamed he withstood him to the face, showing no respect to him as to a superior. And yet, doubtless, he felt towards him regard as to a fellow-disciple. Again, in the first council,† how is it that we do not see Peter taking the lead? How is it that it was not held at Rome?

It seems, indeed, that as long as Jerusalem stood, *that* was considered the Mother Church, and better reasons might be given for declaring *its* bishop, St. James, to be the prince of the apostles. At any rate, he seems to have presided on this occasion, and St. Peter, like the others, appears merely to be giving evidence to enable St. James to form an opinion. And when all had spoken, St. James—not St. Peter—declares authoritatively, "Wherefore my sentence is," &c.‡

* John xx. 22, 23. † Acts xv. 6. ‡ Acts xv. 19

Once more, it is very remarkable, if St. Peter were Bishop of Rome, that no mention is made of him in any of St. Paul's epistles, though seven are written from Rome, and one addressed to it; *in all* he is totally omitted. St. Peter, the Bishop of Rome, is never mentioned as comforting and assisting St. Paul when a prisoner at Rome. Indeed, as "all men forsook him"* when he made his first answer, Peter must have been at this rate worse than neglectful. St. Peter was the apostle of the Jews, as St. Paul of the Gentiles. And indeed the Romanists are obliged to allow him to have been Bishop of Antioch before he came to Rome, and their three great controversialists, Omphrius, Baronius, and Bellarmine, all agree that he was Bishop of Antioch seven years before he came to Rome, which they say he did about A.D. 50, and reigned there more than twenty years. Still he must, by their own showing, have been Bishop of Rome when St. Paul was prisoner there.

We see, then, clearly that St. Peter never claimed any superiority, and none was yielded to him; that he, probably, never sojourned at Rome, at any rate there is no reason to imagine him its Bishop.†

But even if all Rome asserts had been proved, what would they gain? How could they prove supreme authority was transmitted to his suc-

* 2 Tim. iv. 16.

† His residence seems to have been at Antioch; and his epistles were addressed not to Rome, but to the Jews surrounding him there, in Pontus, Galatia, &c. 1st Peter i. 1.

cessors? That the apostles had some superior gifts beyond the other disciples, appears evident; and if this superiority continues in the Church of Rome, the bishops who claim to be the successors of St. Peter, ought surely to show us some of those miraculous gifts in which consisted the Apostolic superiority. But we see nothing of superior gifts or superior graces; we see only superior assumption and pride, very opposed to the teaching of St. Peter, who says—"Be clothed with humility."*

Besides, unless the regular succession could be proved to be continued uninterruptedly, the pretensions founded on this succession must be vain. In the 10th century two Popes reigned at the same time. In the 11th century two or three Popes contested the right with Alexander. In the great Western Schism, when Urban VI. and Clement VII. disputed for the Papacy, England and Scotland went with one, and the rest of Europe with the other. In all these cases each Pope made laws, and all anathematized each other, and declared themselves infallible; while the Papal world itself, divided as to which was the true pope, the civil power of kings and emperors was called in to settle who was the vicegerent of God. Is this their pure Apostolic succession? And is not Rome as far from proving her right to be the mistress of other Churches, as she is from showing forth those precious doctrines which the apostles died to preserve unimpaired, but which she has laboured to destroy? If the Bible way of salvation is the right and safe one,

* 1 Peter v. 5.

surely it is not by communion with Rome that we are most likely to attain it. No! Rome was once a holy Church, an example to other Churches; but, like other Churches, liable to fall; and she has indeed fallen into such a depth of wickedness, that the word of truth calls to us—
“Come out of her, my people, that ye be not partaker of her plagues.”*

* Rev. xviii. 4.

PART II.

**THE STORY OF PAPAL ROME IN THE
MIDDLE AGES ; OR, ROME ENSLAVES
SOUL, MIND, AND BODY.**

SYNOPSIS OF CONTENTS.

REAL religion enlightens the mind, refines the manners, and ameliorates the social life of man, at the same time that it saves his soul, and is thus profitable for the life that now is, as well as that which is to come. (1 Tim. iv. 8.) This is often shown in the experience of the successful missionary; in New Zealand, for instance, among whom many a cannibal has become peaceful and forgiving. Popery wants this mark of true religion, for when most dominant, every kind of knowledge was at the lowest ebb. She even *discouraged* the progress of science. Take the history of Galileo as an example. Rome is equally the foe to knowledge now as of old. And, with regard to her missions, Xavier, her most zealous labourer, declares the cases of conversion to be almost nominal.

But in earlier times, Rome could not control inquiry, and even Charlemagne, the chosen champion of the Pope, joined with the British and other Churches in declaring the Pope must not be permitted to contradict Scripture, and in opposing image-worship.

Account of the Paulician Reformers, and the persecutions they endured, and how they sowed the seeds of truth in many lands before they lost their purity.

The Cathari and Paterines. Claude of Turin. The Vaudois.

The Danes in Britain. Alfred the Great. The irruptions of the Danes and Mohammedans, by weakening kingdoms, gave the Popes the opportunity of increasing their power, and Italy became as corrupt in morals as in doctrine, till Otho the First succeeded in effecting some reformation, and declared the Popes were to be nominated by the Emperor. The Crusades. Hildebrand and Henry the Fourth of Germany. Celibacy of the clergy. Efforts to make the Church independent of, and superior to, the State, helped forward by the Crusades.

Bernard and Abelard; and how differently Rome treats the *real heretic* from those she unjustly calls such.

Progress of Popish error in the British Isles. Henry the Second and Thomas à-Beckett. The Lord's hidden ones.

England seems, with the rest of Europe, given up to Papal tyranny. Yet Wickliffe and his persecuted followers were preparing the way, under God, for the Reformation. Albigenses and Waldenses. Inquisition established to suppress them.

Wars between the Emperors and the Popes, proving, in their effects, that Apostolic succession is untenable.

John Huss and Jerome of Prague, and their followers. The United Brethren helped on the cause of truth. Thus prepared, the Reformation spread rapidly in Germany and Switzerland, under Luther and Zuingli. While England soon joined the list of Protestant kingdoms, and many protesting Churches in France and other nations, spite of Popes and Sovereigns, proved plainly that the Lord was working, and none could let it. (Isaiah xliii. 13.)

THE DARK AGES.

THAT was the true light, and it shineth in darkness, saith the Spirit by St. John,* and this Divine testimony is borne out by our own experience. The introduction of the Gospel into a heathen land is invariably accompanied by progress in civilization, knowledge, and science. It conveys a thirst for information, an opening of the mind, a refinement of manners, even among those not savingly affected by the truth; and in this way it is beneficial to the community at large. But when the individual members of this community become converted to God, the effect is still more striking, for then not merely the outward man, but the moral feelings, are changed, the heart is ameliorated—the lion becomes a lamb.

We need not stop to prove these assertions. Every successful missionary to the heathen will tell you how the desert is made to blossom as a rose, † where the glad tidings of the Gospel are received; and many a New Zealand cannibal ‡ is a witness of the tenderness which springs from a love of truth, in hearts once hardened to every feeling of compassion. If this be true (and we have for its truth the warrant of Scripture and

* John i. 5, 9.

† Isaiah xxxv. 1.

‡ Especially shown in the war, which would formerly have been a scene of frightful cruelty.

experience), is there not a startling proof that Popery is *another* Gospel,* in the fact that the time emphatically and justly called the Dark ages is the very period when this Church was the most decidedly dominant? Dark ages indeed! not only as to the knowledge of God's Word, but also as to the general spread of information, and the progress of scientific and other discoveries. Nay, learning of every kind was positively checked, since each new idea was to be brought before the Church ere it was promulgated and decided upon by a body of monks, probably every one incapable of entering into a philosophical inquiry.

Long did the darkness linger. More than fifty years after the commencement of the Reformation, the discoveries of the astronomer Galileo, with regard to the motion of the sun, planets, &c., was subjected to this priestly investigation. Probably, a Romanist scarcely exists at this time who would not agree with Galileo's theory; and yet, when first explained by him, it was condemned as heresy, and the Church of Rome obliged him publicly to recant. How false was this recantation! but the outward man satisfies the Romanist. The truth of Galileo's discovery has struggled through the clouds which darkened its rise: but how many useful and philosophical inquiries were effectually checked by the same tribunal in its darkest day, none can now tell. Rome is still a foe to civilization and to knowledge. Who ever heard of a school established, unless *first* a Protestant school had been opened in the

* Gal. i. 8.

neighbourhood. Who ever travelled to the sister-country, Ireland, without being struck by the difference in the cabins of the Papist and Protestant. Mr. Macaulay tells us, in his usual forcible manner, how great is the contrast in Switzerland, as you pass from the Popish to the Protestant Cantons.

Nor can the Papists speak of their missionary exertions as we do. Their practice of baptizing any whom they can persuade to submit to it, and then allowing them to retain nearly all their idolatrous practices, under Christian names, causes even their own most zealous missionary, Xavier, to mourn over the state of their converts ; and, in his public accounts, he ends by owning that he scarcely knows one reputed conversion with the genuineness of which he feels satisfied.

We must now return to the more particular object we have in view, namely, to watch the proceedings of the Church of Rome with reference to the purity of religion. At the end of the eighth century, Pope Leo the Third had, in his assumed right over the Western Empire, crowned Charlemagne Emperor of the Romans and of the West,* and made use of *his* arms to plant the Romish faith in those places which he conquered. Yet Charlemagne seems to have disagreed with the Pope on the subject of image-worship. Another Council had been called at Nice, which expressly sanctioned the worship of images ; but he would not receive this decree. The British and Eastern Churches execrated this

* A.D. 787.

second Council of Nice, and the intimacy between Charlemagne, who was a great patron of learning, and Alcuin the celebrated English scholar, with many of the learned Irish, no doubt confirmed this dislike for the worship of images. He even went so far as to order the Bishops of the Western Churches to examine these decrees, and to give their opinion, and the result was that they published a sort of middle decision, permitting pictures and images in churches, but condemning their worship. They also acknowledged the supremacy of the Popes, but refused to believe the decrees if opposed to God's Word. Thus some of the Churches showed signs of opposition, yet the power of the Popes increased. Their spiritual authority enabled them to exercise the temporal with more and more severity.

It is pleasant to turn from these conflicts to a little quiet sect called the Paulicians, who had sprung up nearly a century before in Asia Minor, but which now first began to attract general notice.* The simple means by which these witnesses for the truth were called to the knowledge of it, may well encourage efforts, however feeble, in God's cause; for who can tell the result? The grain of mustard-seed may become a great tree.†

This was the case here: a weary traveller is hospitably received and refreshed, and in proof of gratitude he presents his host, on parting, with a New Testament. This valuable gift taught him the errors of the Church of Rome;

* A.D. 820.

† Luke xiii. 19.

and far from fearing to disclose his new opinions, its possessor soon revealed the truths he had discovered to his neighbours, with the greatest success. Perhaps the disagreements between the Pope and Emperor, by attracting all eyes, gave this little body of believers time to increase and become established in the faith; but at last persecution began. The Greek Emperor condemned the Paulicians to death wherever found, and confiscated the property of those who concealed them. The Pope encouraged these persecutions, and praised those who assisted.

Soldiers were sent against them, who seized on Sylvanus, the man who first accepted the New Testament, with many of his friends, and offered life to those amongst them who would accuse him. One only was base enough for this, and even he seems to have shown true repentance, although for a while he continued the betrayer of his brethren. He was convinced of his sin by the meekness with which his former associates bore his base desertion and persecution, and at length died for that very faith which he once destroyed.

In vain, however, did the enemies of God fight against His cause; the Paulicians still continued to sow the seed of Gospel truth in the Western Church; and even the Infidel Gibbon bears testimony that their labours were very successful. The Romish Church endeavoured to impute to them different evil doings, but for more than a century they seem to have remained a pure Church, amidst every species of martyrdom which their enemies could invent.

Amongst these enemies, the Empress Theodosia distinguished herself by her consummate and all-surpassing cruelty. Their numbers increased, but they probably by degrees lost their purity of doctrine, and at length we find them taking up arms against their persecutors. When conquered they fled to the South of France, and took refuge among the Albigenses. Yet from *their* preaching, light was diffused among the people, and from this time to the Reformation we are continually meeting with societies or individuals opposing the erroneous teaching of the Church of Rome. Such were the Cathari and Paterines ; and such was Claude, Bishop of Turin, by some called the first Protestant Reformer, who, protected by the French King and other Sovereigns of Europe, boldly preached the truth, and especially opposed idolatry. Why he was thus supported, in the very teeth of the Pope, may easily be accounted for, from the jealousy with which the growing power of the Pope was watched by other Sovereigns. He died peacefully in his bishopric, in spite of his opposers, leaving many converts who joined the Christians among the Pyrenees, the little Apostolic Church of the Waldensians.

Yet, as we proceed, our pages seem to show darker and darker scenes. The successors of Mahomet continued to ravage the Eastern Empire, while the Danes were a severe scourge in the Western. Britain most severely suffered under their attacks, till at length Alfred the Great* was raised up as a triple deliverer to

* A.D. 878.

his country. Body, soul, and intellect seem to have expanded again under his prowess, his piety, and his learning. The Danes were driven from the land; the University of Oxford, and other schools, established. With his own hand he retranslated portions of Scripture which had become nearly obsolete in their wording, and encouraged, by every means in his power, those who were willing to aid him in his efforts to revive religious and useful knowledge among his people. All this, and much more, he accomplished, though himself continually such a sufferer from ill health, as would have been considered a sufficient excuse for inactivity by many a believer in our own days.

The Popes failed not to take advantage of the weakness occasioned by the irruptions of foreign invaders into neighbouring nations to increase their own authority. They now claimed the right of bestowing or withholding the crown of the Empire of Charlemagne, when it had, under his successors, declined in power, and at length was again dismembered at the death of Louis the Fourth;* and at the same time decided that the decrees of councils were of no weight unless sanctioned by the approbation of "God's vicegerent" on earth, as the Pope was now styled. Thus they tried to reduce to their subjection all things temporal and spiritual, without any appeal. Indeed, there is scarcely an error that did not receive fresh stimulus at this period. The Lord's Supper began to be loaded with more and more superstition, and it already became

* A.D. 911.

a question whether the body of our Lord was not actually present in the bread and wine after consecration. As we well know, the Church of Rome at length decided on the unscriptural side of the question. Morality and a pure faith have ever a close connexion, and the character of the Popes of this period was scandalous and disgraceful in the extreme ; nor did the clergy and people fail to follow the pernicious example. Knowledge was also at the lowest ebb, and there were scarcely any learned writers at this period.

Yet in England, France, and Germany image-worship was still contended against. Germany was now a separate empire ; and when Otho the First* was on the throne, he exerted himself to effect a reformation at Rome, and, in some measure, succeeded, reserving also to himself the right of nominating the future Popes, thus restoring some degree of order to the Papal chair, and its immediate dependents.

We feel inclined to ask what sort of Christianity could have been introduced into those countries (such as Russia) which now first heard the invitation to repent and believe the Gospel?† We can only hope that individuals amongst them may have found the pearl of great price, buried as it was under a heap of rubbish ; and that, when the wood, hay, stubble is burnt up,‡ the building may yet survive, imperfect indeed, yet secure, because founded on the Rock of Ages.

* A.D. 936.

† Mark i. 15.

‡ 1 Cor. iii. 12, and following verses.

THE CRUSADES.

WE have now reached a very remarkable period in the Church's history, which, while it deprived kingdoms of their sovereigns, families of their natural protectors, churches of their bishops and clergy, and nations of their bravest and most useful men, seems, at least, to have been the means of restoring civilization and learning, which had gradually decayed in large portions of the world. Amongst the Saracens, science was at this time best understood, and the intercourse, although hostile, which these extraordinary wars produced, carried some degree of refinement and cultivation into several semi-barbarous nations. At the same time the absence of their rulers occasioned much suffering in many countries.

Almost every new Crusade seems closely connected with the cruel persecution of the Jews. Among the heavy woes which hang over the Church of Rome, those pronounced against the persecutors of God's ancient people* stand recorded in black array. Forgetful that they are still beloved for the fathers' sake,† Popery has ever delighted, like the Edomites,‡ to increase as much as possible the weight of the Lord's chastisements; and ignorant that love for Zion§ is one of the last signs which shall prove the elect Church to be fully prepared, as a bride, to receive her Lord, Rome has chosen to rank herself among the foremost of those who have trampled on this suffering people.¶ Rome has

* Ezek. xxv. 6, 7. † Rom. xi. 28. ‡ Obadiah 12.

§ Ps. cii. 14.

¶ Isa. li. 23.

chosen her own lot ; and when the Redeemer returns to Zion, and all Israel are saved,* when the true Church shall reign with Christ,† and the heathen shall fear the name of the Lord ;‡ then shall the cup of the fury of the Lord, which Israel has deeply tasted, § be drained to the very dregs by this apostate communion. || As the Jews were the merchants of the world, and therefore rich, and were considered out of the pale of humanity, it was very convenient, previous to such an expensive expedition as a crusade, to find some excuse for seizing on their wealth. Indeed, nearly one hundred years before the first Crusade, when tidings were brought from the Holy Land, that the Saracens not only ill-treated the pilgrims, but even threatened to destroy the holy sepulchre itself, the Jews were immediately accused of conspiracy with Infidels against the Christians, and underwent a bitter persecution on this bare suspicion, although nothing seems to have been done to relieve the suffering pilgrims.

Although the church which Constantine had built on Mount Calvary had so long been destroyed, and monks and relics driven away ; yet, in peril of their lives, crowds of pilgrims continued to visit the scenes of their Lord's sufferings, not to gaze with thankful awe on the spot where He had completed the purchase of their redemption, but as a meritorious act in the sight of their Maker, whereby they hoped to get pardon for their past sins, or, perchance, to

* Isa. l. 29 ; Rom. xi. 26. † Rev. v. 10. ‡ Ps. cii. 15•

§ Isa. li. 22, 23.

|| 2 Thess. ii. 8.

obtain some desired blessing. Alas ! that none had taught them how to buy all their souls required without money and without price ;* but their guides were blind leaders of the blind. †

It is not within the plan of the story of Papal Rome to enter into the detail of the history of the Crusades, except as they contributed to the increase of Papal power. It is generally considered, that with more or less intensity, the mania for conquering and keeping possession of the Holy Land lasted about 200 years. The design had been before proposed once or twice by the Popes, but the first burst of *enthusiasm* on the subject seems to have arisen from the preaching of a monk called Peter, ‡ just returned to France from Jerusalem, who detailed his ill-usage there in such glowing colours, that his exhortations, backed by the Pope, who was then in France, stirred up in every breast a determination to put an end to the insults to which the Christians were thus exposed in their visits to Palestine.

The reason the Pope was in France was as follows :—A few years before this time, Hildebrand (Gregory VII.), § so well known in history as claiming power for the popedom beyond any former pontiff, had determined no longer to permit the Emperor of Germany to nominate the Popes, but claimed that right for the cardinals. He also forbade the clergy to marry, and directed that the bishops, &c., should not be

* Isa. lv. 1.

† A.D. 1095.

‡ Matt. xv. 14.

§ A.D. 1073.

elected by any laymen, but by ecclesiastics. Thus labouring to render the Church quite independent of the State, he at the same time, sought to render the State more dependant on the Church than before, by pronouncing spiritual sanction and consecration necessary and indispensable in the election of temporal rulers. Henry IV. of Germany was not one tamely to submit to such assumption, but the spiritual terrors with which the Pope was armed, so alarmed his subjects, that he soon found himself obliged to yield almost unconditionally to the haughty Pontiff, who summoned him to Rome, and there he made him submit to the most humiliating and painful penances, keeping him standing three days, in the depth of winter, bare-headed and barefooted in the hall of audience, before he would see him or pronounce his pardon. Thus the wildest pretensions of Papal power seemed to triumph, but the triumph was not of long duration.

Henry, when he felt himself firmly established on the throne of Germany, succeeded in deposing Hildebrand, but could never prevail on him to give up one item of his claims, and his successors failed not to assert, with more or less success, their Divine right to the same authority. There were now two Popes, one chosen by the Emperor of Germany, one by the cardinals. Urban II., who was chosen by the cardinals, was obliged to take refuge in France; there he received a letter from Alexius Comnenus, the Emperor of Constantinople, who, alarmed at the success of the Turks, trembled even for the safety of his

capital, and entreated assistance. This was readily responded to, especially by France, and other nations soon followed her example. Alexius, and the astonished number of enthusiasts who poured into his capital, probably repented of having requested assistance; Jerusalem was soon recovered; * it was soon lost again, and was never retained long or peaceably at any time.

But if these wars were unprofitable to the kingdoms engaged in them, they served the purposes of Popery. The Popes could often divert attention from any attempt to curb their increasing power, by preaching a crusade; and they well knew also how to turn to advantage the weakness occasioned in different kingdoms, through the frequent absence of their kings, nobles, and soldiers.

The second Crusade was preached by a man whose natural eloquence was probably superior to Peter's, and whose acquirements were much greater—Bernard Abbot of Clairival. The next work which engaged his attention was much more useful, namely, his opposition to Peter Abelard. There are several reasons why we must stop to notice this man Abelard, who lived early in the twelfth century. He was a man of much self-confidence, and relying on his superior powers, he scorned to seek Divine aid to understand the truths of revelation, and declared he needed only the abilities he possessed to comprehend the Word of God. Indeed, he seems to have denied the Godhead of the Spirit, and to have rejected the atonement of Christ.

* A.D. 1099.

Arrogance and presumption were not his only faults ; his moral character was totally at variance with common propriety. Rome at length interfered, burnt his books, ordered him to acknowledge himself wrong, and restored him to liberty. Abelard, however, continued to preach the same errors, upon which Bernard wrote to the Pope, and on his representations Abelard was ordered to spend the remainder of his days in a monastery.* Now, this man was really a heretic, a teacher and example of deadly error ; and observe how tenderly he is dealt with. Had he preached the truth as it is in Jesus, he would quickly have been condemned to expiate such a crime by his death ; but the powers of Rome are seldom called forth unless to put down independence of thought, or Bible-teaching.

Let us not forget also to gather warning for ourselves from this wretched man's principles and character. We claim, as one of our dearest Protestant privileges—the right of private judgment. So far it is well ; if in humility, faith, and prayer we study the source of all wisdom, and strive to obey its teaching, we may expect the Divine aid, and are not likely to go far astray. But there are some amongst us presumptuous as Abelard ; deciding, criticising, approving, and condemning those from whose experience they should rather seek to learn, strongly tempting us to apply to them Job's sarcastic reproof to his friends, "Doubtless ye are the people, and wisdom shall die with you."†

* A.D. 1130.

† Job xii. 2.

The Spirit of God has foretold that such shall especially abound in the last days ; * let us then carefully watch over our own hearts, for, perhaps, the best sign of growth in grace, is growth in humility.

PROGRESS OF POPISH ERROR IN THE BRITISH ISLES.

THE Norman Conquest of England in 1066, instead of crushing religion as the Saxon had done, seems to have had rather an opposite tendency. The Normans were also a warlike race, and not likely to be dictated to by the Popes without an effort for their freedom, and for some time they refused the implicit obedience demanded. Yet Popish error and Popish domination gradually came on with stealthy steps ; sometimes partially withdrawing on the accession of a vigorous monarch, and then boldly advancing the more rapidly when a moment of weakness permitted, till, in the reign of Henry II., † we find the Pope successfully supporting a rebellious subject against his sovereign. Yet Henry was no weak monarch, thus showing the more plainly how strong the Papal power had become.

Henry had found his kingdom exhausted by civil wars ; the barons or nobles living in strong castles, almost independent of their sovereigns, and the clergy openly declaring they owed the highest allegiance to the Pope, and but a secondary one to their sovereign. His

* Jude 8 ; 2 Peter i. 10.

† A.D. 1154.

wise laws in favour of the poor soon restored the country to some degree of prosperity. He succeeded in dismantling many of the barons' castles, but when he attempted to reform the clergy he entirely failed. Yet his plans seem to have been wise in the world's wisdom. He raised a layman, a friend of his own, to the highest dignity in the Church, hoping to secure his assistance ; but he sought not a man of God, and found he had trusted to a broken reed. To Thomas à-Becket the temptations of ambition were too strong for his gratitude. The pleasant companion and suppliant courtier threw aside his scarlet and fine linen, and became the austere, self-mortifying priest ; and, imposing on the people by the outward garb of humility, will-worship and neglecting of the body,* he put the whole kingdom into a ferment, and stung the king to the quick by the real arrogance and imperiousness which shone forth from under the thin veil of pretended sanctity.

It is beyond our limits, though it would be deeply interesting, to view the struggles between the first of the noble race of Plantagenet and his rebellious subject. At length Becket was murdered by some of the king's servants, who judged from their master's angry expressions that such a deed would not be unpleasant to him. But the superstition of the age was great, and when the king heard the tidings he was filled with remorse ; not that a fellow-man had by his rash words lost his life, but because that man was a dignitary of the Church, and also that he had died in his Cathedral, accounted

* Colossians ii. 23.

even then a sanctuary or place of refuge in which the vilest were safe. And when his own sons rebelled against him, and his wife joined with his enemies, he remembered with anguish the death of Becket, and, imputing his trials to the wrath of the Almighty, he made a pilgrimage to the shrine of the murdered rebel, and there submitted to the scourges of the monks, and, after this penance, obtained absolution. Whether that absolution instilled a false peace into his wounded heart we know not, but his outward trials ended only with his life; and the monarch who might have been a diligent promoter of his people's welfare, stands out in history as another proof of the barrier Popery ever presents to reformation. Becket was proclaimed a saint and a martyr, and the very stones which covered his tomb were worn away by the knees of the multitudes of pilgrims who frequented it at this period.

But this was not the only triumph which Popery achieved in the British isles. Popish errors had gradually crept into Ireland. This country, once the "isle of saints" and the seat of learning, and even up to this period comparatively free from the unscriptural doctrines pervading almost the whole Church besides, had received, in 1074, a Bishop, sent by the Norman Archbishop to the Danes, who then held Dublin and other cities. This was the first Bishop who in Ireland acknowledged the Pope's supremacy, and singularly enough his name was Patrick. It was not, however, till 1118 that a Pope's Legate presided at a synod,

and it was thirty years later still before the ancient Irish and the Danish Churches in Ireland united in permitting their Archbishops to receive authority from the Pope (1152), and twenty years later still before the Normans from England, having conquered the Eastern provinces of Ireland, confirmed every Romish error which the Irish had been gradually adopting from Rome for half a century. Wales, which had refused communion with the Saxon Church under Augustine, long rejected an alliance with the Norman, but was no longer a pure Church. Scotland seems also to have lost much of its early purity, and thus "darkness covered the land and gross darkness the people." *

Yet there were some who were groping amidst this gloom to find their God, but we hear little about them. As soon as they were discovered, efforts were made to crush them, how effectually we may gather from the sad tale of a few of the Cathari who visited England about this time, and whom Henry, at the instigation of the clergy, punished with great severity, forbidding any to receive them into their houses, and they all died from cold and hunger. These people were equally persecuted in other countries, particularly in France and Italy.

Henry II. is nearly the last English king who made much effort against the Pope's authority. Even Richard, the lion-hearted, † reckoned by the Romish Church as the Great Champion of Christendom, submitted to be told by Innocent III., that "if he opposed his decrees he would find

* Isaiah lx. 2.

† A.D. 1189.

how hard it was to kick against the pricks," and "that he would not endure the least contempt of himself or of God, whose place he held on earth." The pusillanimous John * only brought trouble on his country by a weak resistance and still weaker submission. Owing to his first attempt at opposition he was excommunicated, the kingdom laid under an interdict, and Philip of France invited by the Pope to dethrone him. He then yielded all that was demanded, and laid his crown at the legate's feet, who only restored it to him on his promise to pay a yearly tribute of 1,000 marks to St. Peter's chair. It would fill us with indignation did not sorrow prevail to see England after this for nearly two centuries, more or less, entirely submissive to an Italian bishop. But it was not longer to be so.

In the middle of the fourteenth century Wickliffe† began to preach on the errors of the Church of Rome, and though, by the protection of John of Gaunt, he remained uninjured, his followers were persecuted most cruelly; and a Bible of Wickliffe's translation being found in any one's possession was enough to condemn him to the flames. Indeed, the Scriptures seem to have been the great object of hatred amongst the Romish priests, for Tindall, a translator of the Scriptures at the Reformation, was told by one of them, "It is better to be without God's laws than the Pope's;" and when, in 1516, his New Testament, printed at Antwerp, was sent to England, it was bought up by Bishop Tunstal

* A.D. 1199.

† A.D. 1385.

and burned. Yet, with the money that it procured, William Tindall was able to print a better edition, and thus God made the very "wrath of man to praise Him." Long, however, before this, through God's blessing on Wickliffe's Bible, many had suffered for the faith; not only amongst the poor, but some even of the rich of this world became also rich in faith and heirs of the kingdom of God.* Amongst these was Lord Cobham, in the reign of Henry V.,† who was burnt in chains.—The spark which Wickliffe had been the instrument of kindling in England never went out till the Reformation blew it into a flame. Some hundreds of Lollards, as Wickliffe's followers were called, had suffered for the truth's sake before the days of Luther; and when the invention of printing, at the beginning of the fifteenth century, caused copies of the Scriptures to become more readily obtainable, the Word of God did its own work, teaching truth and revealing error, and preparing the minds of the people for the glorious light which was so soon to burst in on the benighted captives of Romish superstition. .

HISTORY OF THE WALDENSES AND ALBIGENSES.

It was not in England alone that the Lord preserved a remnant to serve Him. The Vaudois, Albigenes, ‡ and Waldenses, or Valdenses, Apostolical Churches amongst the Alps and Pyrenees, had long been asylums for his perse-

* A.D. 1417.

† 1 Tim. vi. 17—19.

‡ So called, probably, from great numbers being found in the city of Albi.

cuted people. The last name probably arose from Peter Waldo, who, in 1160, translated the Bible and expounded it in Lyons. Lyons had been celebrated as early as the second century for its martyrs, and Rome Papal was not behind Rome Pagan in persecuting the saints of God there.

The Popes, whose power was now at its height, had instituted the Order of Mendicant Friars, who, far from imitating the luxuries of the monks, pretended to have left all for Christ, and begged from door to door barefooted and girt with a rope. There were several orders of friars, but the principal were the Franciscans and the Dominicans. They were very much opposed to each other, and this shows the falsehood of the boasted unity of Rome. They were generally learned men, and by degrees usurped real power as spiritual guides. But their chief office was to contend with heresy, as Popery has denominated all Scripture truth. It was Dominic who first proposed that hateful tribunal, the Inquisition, in 1204, against the heretics of France, and, being appointed Inquisitor-General there by the Pope, Gregory IX., he and his followers first used their power against the Albigenes.

With the Pope's sanction, they preached a crusade to destroy these devoted victims. Philip II. of France, whose first crusade was against the Saracens, armed his people anew to exterminate heresy among their fellow-subjects, A.D. 1209. In a few months, it is said that more than 100,000 were destroyed, though Raymond, Count of Toulouse, and his nephew,

the Earl of Beziers, headed the Albigenses against their enemies. Many Papists were among the slain ; but, said the Abbé of Cisteaux, "Kill them all, the Lord will know his own." At length the brave Earl of Beziers was invited to treat with his foes. The most solemn oaths were interchanged—but no faith (such is the Romish creed) need be kept with heretics. He was not permitted to return, and died in prison, probably by poison. Simon, Earl of Montfort, was the general of the crusading army, and well did he execute his commission until he was killed while besieging Toulouse. The old Earl of Toulouse died soon after, and his son, completely overpowered, was obliged to yield to the rigorous conditions of the Pope. Many of the Albigenses who remained fled to their brethren the Waldenses of Piedmont, or crossed the Pyrenees into Spain, and few at the end of this twenty years' war remained in France.

It is supposed a million of Albigenses, at least, had perished in the reign of Philip II. and Louis VIII. Perhaps the persecutions in Spain were nearly as cruel. The Waldenses did not escape ; indeed, wherever these devoted people fled the Inquisition followed them ; and about the year 1400, in the midst of winter, lesser efforts against them were forgotten under the fearful attack which now drove them from their homes. It was in the depth of winter. Large numbers died in the snow during their flight. Others having concealed themselves in caves their enemies lighted straw at the entrances, and so suffocated them. At length they followed

the example of the Albigenses, took up arms in their own defence, and succeeded in compelling their enemy, the Duke of Savoy, to allow them to live in peace till the bright morning of the Reformation brought some deliverance to them also.

THE GENERAL ASPECT OF EUROPE BEFORE THE
REFORMATION.

AN irresponsible engine of tyranny, such as the Inquisition, had become necessary, to support the Papal power, and was established in nearly every Papal country in Europe, early in the sixteenth century,—our own excepted.*

The extreme secrecy of its proceedings, and the fearful extent of its power, which can scarcely be appreciated in our day, put some check on the murmurs which were often rising against the absolute despotism with which the Papacy now wielded its rod of iron over temporals as well as spirituals.

The German Empire was the great theatre of many a struggle between the Pope and his party, called Guelphs, and the party of the Emperor, called Ghibelines, which commenced A.D. 1140, and continued more than a century. Both parties were ready to yield a spiritual obedience to the Pope, but they differed as to the extent of his rights in making and unmaking kings at his pleasure. The Pope insisted, when he crowned a sovereign, that they should lead

* In the beginning of the 15th century the name of Inquisitor was applied to the Judges who were appointed to destroy the Lollards, but all was done in open court: the principle of an Inquisition is secrecy.

his white palfrey, hold his stirrup, or kiss his toe, as marks of their Christian humility towards "the representative of God on earth." When Celestine was crowning the Emperor Henry VI., 1190, he knocked off his crown, as soon as he had put it on, as a proof that he could as easily unmake kings, as make them. Thus, for centuries, was Europe involved in tumults and wars; Popes excommunicating emperors, while emperors declared the election of Popes null and void; till, at times, those who looked upon the Pope as the infallible head of the Church, must have been greatly puzzled where to find him. Several times we read of two rival Popes excommunicating each other,—both declaring themselves infallible, and more than once there were three or four at the same time, the nations of Europe deciding, by the fate of war, who was "God's vicegerent." In the fourteenth century, a partial peace was obtained, and arrangements made, by laws fixing the manner in which emperors and popes could be chosen (1357); but the disagreements often broke out afresh.

But, however the Popes and the German emperors might dispute on other matters, they agreed in persecuting Jew and Christian. Perhaps the most cruel Jewish persecution was in the year 1300; though there were many lesser ones, and though, at all times, the poor Jew was subject to insult and injury.

The writings of Wickliffe had extended to Germany, and his followers were among the persecuted Christians there. We can only stop to notice John Huss, and Jerome of Prague,—

both men of great learning,—who were zealous in preaching the truth to all who would listen. A Council was now sitting at Constance, to decide which of three rival Popes should fill the vacant chair of St. Peter. But this did not take all their attention. They summoned Huss to appear. Huss obtained a promise of personal safety; yet, in spite of this, was seized and burnt; for “faith need not be kept with heretics,” says Rome. His friend Jerome was likewise examined; but Jerome’s courage failed; yet, if, like our own Cranmer he fell, like him, he quickly returned, with deep repentance, to his Saviour’s feet, and sealed his faith with his blood, 1416, about a year after his friend Huss.

Their followers in Bohemia formed themselves into a body called the United Brethren; against whom the Pope issued a Bull, granting forgiveness of sins to those who should kill even one of them, and they were, in consequence, exposed to terrible sufferings,—yet, in the year 1500, we find they had 200 churches in Bohemia and Moravia; they had also printed the Bible in the Bohemian tongue, and reckoned many nobles among their followers. But the storm of persecution was only lulled, to break forth with redoubled fury; and, until the Reformation, they suffered every species of cruelty.

The errors of Rome seemed now full grown; dispensations and pardons for sin were publicly purchased,—this traffic having been found * by the Pope a source of immense revenue, and very

* Especially in A.D. 1453.

convenient in replenishing his coffers, often exhausted by the expenses of his wars with the Emperors.

THE REFORMATION.

THE Eastern Empire, spite of crusading armies, had sunk under the Turkish power, and Constantinople itself had been taken. The Papal oppression over the Western Churches had been unable to repress many faint streaks of Gospel light, which, by degrees, brightened, as if the Sun of Righteousness was about to arise. The Inquisition in vain doubled its terrors—in vain kings armed themselves against the heretics—in vain popes thundered their anathemas. As if to render the triumph of the Gospel more complete, Europe, perhaps, had never before seen so many powerful sovereigns reigning at the same time, in the most important countries:—In England, Henry VIII. ; * in Germany, Charles V. ; † in France, Francis I. ; ‡ while Leo X., § one of the most remarkable of the ever-talented family of the Medicis, occupied the Papal chair.

However anxious these sovereigns undoubtedly were to check the ambition of each other, all agreed on exterminating heresy; and yet their united effort was not enough to crush a monk, unknown to power or to fame. How was this? "The hand of the Lord was with him." || No human teacher was sent to fit him for his work. He was to be a vessel of honour fit for his

* Ascended the throne A.D. 1509. † A.D. 1519.

‡ A.D. 1515. § A.D. 1513. || Gen. xxxix. 3.

Master's use, and his Master's hand could alone mould him to His purpose.

Born of poor parents, in 1483, at Mansfeld, in Germany, Martin Luther early showed a studious temper and great talent. He was originally destined for the law, but was induced to enter the Church, and bade fair, as an Augustine monk, to do good service for Popery. But the Lord was leading him by a way he knew not. It was necessary he should have that experience in the secrets of Popery, which a short time passed as an ecclesiastic alone could give him; and it was necessary he should acquire that skill and learning which could scarcely be obtained otherwise than by becoming a student in the Universities.

He entered the University of Erfurt in 1501. Delighted to find a valuable library to which he might have free access, he sought with avidity to store his mind with the riches of human learning, while he knew not how near him lay the true treasure of Divine wisdom. He had been nearly two years at Erfurt, and was now about twenty, when one day (memorable in the history of nations—nay, in the records of eternity, as well as in his private biography), he took down, as if by chance, a Latin Bible. He had never seen a Bible before. His curiosity was awakened, and he was quickly riveted by its teachings. Again and again he returned to the perusal. His heart was touched by the Spirit, and he saw himself a sinner. He tried to make himself better, but no penances, fastings, nor prayers would (he found) root out sin; nor could he any longer believe they atoned for it. We

cannot stop longer to trace his private history, but he tells us that, in the midst of his self-despair, he was one day repeating that creed which had so often passed his lips before, but which was now destined to open an avenue for peace to enter into his troubled spirit. "I believe," said the humbled sinner mechanically, "in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins." He paused; his attention was arrested. "Do I believe in the forgiveness of sins? Can God pardon sin? Does He forgive? Then why should I despair?" Light broke on his soul, as a glimpse of a dying Saviour was revealed to him by the Spirit of grace—a light which soon chased away the gloom from his heart for ever, and sent him forth, a freed captive, to strike off the fetters from other prisoners, enslaved, as he had been, by Papal thralldom. No wonder his indignation was roused, when he found soon after an emissary of the Pope, named Tetzels, offering to *sell* to his countrymen that pardon which he knew Christ alone could bestow.

Leo X. had much need of money, owing to his predecessor's extravagance. Indulgences had at first been held out as the reward for joining a crusade in the eleventh century; but Julius II. had taught the people to buy them, in order to escape purgatory; and Leo X. but imitated his example. These indulgences are supposed to consist of the fasting, penances, &c., of saints, who had performed more than necessary for their own salvation, and were imputed to the happy purchasers.

Thus Julius obtained the means to build St. Peter's at Rome, still the admiration of the world; and it was under pretence of completing this church that Leo sent forth Tetzal. To those who purchased an indulgence, he gave a paper promising heaven in return for their gold, requiring neither repentance, nor faith, nor obedience, nor love. And not for themselves alone did Tetzal urge them to purchase, what he blasphemously styled, "the unspeakable gift of God." "For twelve pence," said he, "you may redeem any dear friend or relation from the torments of purgatory. Would you lose such an opportunity?" While the more pious and enlightened Germans were equally shocked at the doctrine and dissolute lives of Tetzal and his associates, the Augustine monks opposed them, as being supported by the Dominicans, whom they hated. The former were glad to find a leader of such piety, learning, and eloquence as Luther; while the latter rejoiced to see Tetzal utterly unable to reply to his arguments, considering it a triumph to their order.* The Pope looked on with indifference upon what he thought a mere monkish squabble; and when at length roused, it was too late.

He first summoned Luther to Rome. Luther, still attached to the Papal See, which he believed to be of Divine appointment, in spite of the wickedness of some persons connected with it, wrote submissively, and begged to be examined as to his faith. Leo allowed himself to be softened; but when, in his examination before Cardinal Cajetan, at Augsburg, Luther found

* A.D. 1517.

himself commanded to retract opinions which his examiner could not disprove in argument, he began to see that *power*, not *truth*, was the weapon Rome used against him. He withdrew to Saxony, and Frederick, otherwise so timid, was led to protect him, in spite of Papal remonstrance, for God himself had chosen him as a protector for Luther.

Leo at length issued a Bull in favour of indulgences; but, as his quarrels with the Emperor of Germany at that time engrossed all his attention, Luther had leisure to become established in the faith. When, in a year's time, another Bull was published, excommunicating Luther, commanding his works to be burnt, and his person seized, and delivered up to be punished, and threatening like severity to those who sheltered him, Luther had shaken off all fears and doubts, and he burnt the Bull, at the University of Wittemburg, before the professors and students. His opinions, too, had spread, and several cities, in consequence, refused to receive the Bull. Some tore, and trampled on it; others ill-treated the messengers who published it.*

Things were in this state, when Charles V., Emperor of Germany, and King of Spain and the Low Countries, appointed a Diet of the Empire, to be held at Worms, Jan. 6, 1521. Luther was summoned to this Diet, under promise of safe-conduct. His friends reminded him of the fate of John Huss, and besought him not to venture, and the Elector sent his confidant, Spalatin, to meet him on the way, and dissuade him. "Tell your master," was Luther's

* A.D. 1520.

intrepid reply, "that even should there be as many devils in Worms as tiles on the houses, still I would go there." His reception might well have satisfied the most ambitious of men ; so eager were all to see him. But none of these things moved Luther. He acknowledged in the Diet, that his language was, at times, too bitter, but refused to retract any sentiment which could not be refuted from the Bible.

It was proposed by the ecclesiastics, that Luther should share the fate of Huss and Jerome ; but the lay part of the Council refused to break the safe-conduct granted by the Emperor, and contented themselves with declaring him an obstinate and excommunicated heretic, and commanding none to protect him, but all to seize him, the moment his safe-conduct should expire. This means of attack would, probably, have been fatal to him. But God had more work for him to do. His old protector, Frederick, seized him, had him carried to the Castle of Wartburgh, where he was kept concealed nine months, and where he laboured at that translation of the Bible into German afterwards revised by his friend Melancthon and others, which is still used in the Lutheran Churches.

The first effect of his preaching was the restoration of the cup to the laity, among the Augustine friars. A want of simplicity, however, hung over Luther's mind, on the subject of the Lord's Supper. It seems the only point in which he failed to shake off his Popish education. His tenets spread through England, France,

Switzerland, &c., as well as Germany ; and when, at length, he left his Patmos, as he styled his friendly prison, it was to check the over-zeal of some who were bringing the Reformation into disrepute by rising tumultuously against altars and images, and giving occasion for his enemies to revile Protestant teaching. Especially the Anabaptists endeavoured to propagate their opinions by violence, and occasioned much disorder ; but all this was nothing, compared to the dreadful corruptions which they displaced. Leo had died, and his successors were too much engaged in their wars with the emperors, to cope successfully with Protestantism, which thus had time to take deeper root. John of Saxony, who had succeeded his brother Frederick, had gone so far as to introduce a reformed mode of worship into the Churches of Saxony. By the time the Popes had leisure to look into the affairs of the Reformers, John and other Protestant princes had engaged in a league for mutual defence, in 1609. That in the excitement there were some scandals, is but to say there were specks on the bright surface of truth.

In the meantime, Zuingle was doing the Lord's work in Switzerland, where he began to preach, about 1520. Like Luther he had read the Bible, and, like Luther, his zeal was called forth by the sale of indulgences, which Sampson, a Franciscan, was commissioned to sell to his own countrymen. At first he met little opposition ; and, in the Conference held at Zurich, it was agreed to remove images and pictures from several

churches, and to take the Bible alone as a guide of faith. But the Popish cantons took the alarm, the Anabaptists pursued their fanatical course here also, and Zuingle is accused (perhaps beyond the truth) of too great severity. A civil war took place, and Zuingle was slain, before toleration could be secured.

Zuingle was clearer in his view of the Lord's Supper than Luther. These were the two earliest Reformers of note ; but a glorious band followed, into whose history we cannot now enter.

We must conclude this portion of our short history with a few remarks upon the state of England at this time. Leo had bestowed the title of "*defender of the faith*" on our Henry VIII., for writing a book against Luther, which title our sovereigns still use, as a token of protecting a purer doctrine. The religious houses, as they were called, were abolished by him, not for the wickedness of the monks and nuns, but because the King needed their money,* and Henry quarrelled with the Pope because he would not yield to him in the divorcement of his wife. But from the days of Wyckliffe downwards, numbers had cast off Romish error, whose prayers the Lord was daily hearing, and in answer to which, was preparing for them a deliverance, which, however, was not yet fully revealed. Henry VIII. had quarrelled with Clement VII., yet he continued a Papist in all other respects, and persecuted the Church of God, at least equally with the Romanist. Witness Ann Askew,† and others, whom

* A.D. 1539.

† A.D. 1547.

he burned for denying the doctrine of Transubstantiation, witness also the money he left for masses for his soul.

Yet, arrogant and wicked as Henry was, he held out a protecting hand to some who were zealous for the reformed faith ; and, however unworthy his motive, he thus secured to his children a Gospel education. Thus was Cranmer preserved to assist his youthful sovereign, Edward VI.,* in casting aside that heavy yoke of Popery, which had for centuries weighed down the energies of our forefathers.

Taught by the Spirit of God from his early years, this young King, like another Josiah, established in our beloved country, with the assistance of his pious coadjutors, that pure faith, which is able to make wise unto salvation, all whom the Spirit of God shall enable to receive it. Oh, the blessings of an open Bible, with power to read it in our mother tongue ! Surely every Christian heart will respond to the earnest ejaculation, which once burst forth from the lips of a servant of God, when he saw the stealthy steps of Popery approaching *his* land, as it now approaches *ours* :—"Lord," he exclaimed, "if we need correction,—and, indeed, our national sins cry aloud for punishment,—deprive us of comforts and friends, visit us with sickness or sorrow, lay on us a famine of bread and a thirst for water ; but, oh, spare us from a famine of the words of the Lord !"†

* A.D. 1547.

† Amos viii. 11.

PART III.

**THE STORY OF PAPAL ROME IN MODERN
TIMES; OR, THE FAMOUS COUNCIL
OF TRENT.**

SYNOPSIS OF CONTENTS.

THE god of this world had long kept his house in peace, and when he found his power crumbling before the preaching of the Reformers, he looked round for some new instrument of deceit, and found the Jesuits. The object of this Society is rather to enrich and obtain power for its own order, than for the Romish Church at large.

Its creed is, that the end sanctifies the means. It demands unlimited obedience from its members towards their superiors, and always endeavours for its own purposes, to obtain the education of youth. By espionage and constant correspondence it keeps a strict watch over every individual member, and none are fully admitted into its secrets who have not been fully tried, both in obedience and talent. Nearly every commotion during the last three centuries, whether ecclesiastical or political, has been caused by Jesuits. Papal States have frequently expelled them—Popes declared against them. How dangerous, then, in Protestant kingdoms. Now they are seeking a refuge in England in great numbers. Let us beware.

The Council of Trent was called to settle the Popish creed—before this they had only the Apostolic and Nicene creeds. Therefore their creed as Papiats, is still younger than *our name* as Protestants. The decision of this Council on Scripture Tradition—the Right of Private Judgment, the Apocrypha. Calvin and other Reformers attacked these decisions. The Lord used them to open the eyes of some who still lingered in the Popish Church. Decrees on Original Sin. On Justification, which latter was decided to be, a mixture of Christ's merits and man's, assisted by the sacraments. Luther on this point. The Mass. Doctrine of Intention. Seven Romish Sacraments. The curses Rome pronounces on those who differ from her. Image Worship. Invocation of Saints. Monasteries, and Nunneries, and Compulsory Fasts. Marking Rome as the Apostate Church of 1 Tim. iv. 3. The Pope's Authority. Indulgences. Heretics. The Catechism of Trent and the Creed of Pope Pius Prepared.

The German war.

General complaints that the Council was not free. Committee of Prohibited Books. The Propaganda Appointed. The Bible Prohibited. Characters of Luther, Melancthon, Calvin, Knox. Reformation in Scotland, Ireland, England, France, Spain.

Macaulay's testimony as to the baleful effects of Popery on the progress of civilization.

Conclusion.

THE ORDER OF THE JESUITS.

SATAN is the god of this world.* His dominion is usurped, but it is not the less real, and he is well able to make his power felt by those who oppose his authority, and join themselves in allegiance to their rightful Sovereign. But it shall not always be so. He whose right it is† has all power to take to himself His own Kingdom and reign,‡ when the appointed time shall come, and then shall His despised followers, long counted as the offscouring of all things—“live and reign with God and his Christ” for ever and ever.§

In the mean time their Master has forwarned His disciples to prepare for tribulation. As pilgrims in a strange country|| they cannot expect the comforts of home. As soldiers in an enemy's land they must be willing to endure hardness;¶ they are to take up their cross daily and to deny themselves, to resist spiritual enemies, and bear persecution or derision from the world's citizens. And who is sufficient for these things?¶¶ Verily the strength of the strongest is perfect weakness†† for such a warfare, unless the combatant has put on‡‡ the

* 2 Cor. iv. 4.

† Ezek. xxi. 27.

‡ Rev. xi. 15.

§ Rev. xxii. 5.

|| Heb. xi. 13.

¶ 2 Tim. ii. 3.

** 2 Cor. ii. 16.

†† 2 Cor. xii. 9.

‡‡ Rom. xiii. 14.

whole armour of God,* and is thus harnessed for the battles of the Lord.†

Thus was St. Paul armed when the Lord stood by him and said, "Fear not," ‡ and by these weapons the great cloud of witnesses§ endured and conquered. Before such, Satan and his kingdom quail, for the Lord is their helper on their right hand,|| and who can overcome them? Thus valiant for the truth, thus divinely prepared for the battle, did Luther, Melancthon, Zuingli, Calvin, Knox, and many another name, whose record is in the Lamb's Book of Life,¶ commence their attack upon Popery, and Satan trembled before them. Once "like the strong man armed he had kept his palace" ** nearly in "peace," but now he beheld that structure which he had been so many ages exerting all his infernal skill and energy to raise, crumbling at the touch of these mighty warriors.

Satan gnashed his teeth with rage, he felt some new plan must be devised, some fresh soldiers raised to meet the emergency, and where could the father of lies find a more suitable ally than in Ignatius Loyola, the founder of the Society of Jesus (how misapplied a name), or, as we usually call them, the Jesuits? ††

As Loyola was originally a military officer, it was not unnatural that the constitution of his Society should be military, and the supreme command vested in a general whose power is

* Eph. vi. 13. † Ps. xviii. 39. ‡ Acts xxvii. 24.

§ Heb. xii. 1. || Ps. lxxiii. 23. ¶ Rev. xxi. 27.

** Luke xi. 21.

†† A.D. 1557.

absolute. Although at first formally placed under the guidance of the then Pope, Paul III., this Society is, in a strict sense, distinct from Popery. Nor are its members, priests and monks alone, as is invariably the case in every other community formed within the Romish Church.

Its object is to enrich its own order, and to get all power into its own hands, and therefore its members are instructed to insinuate themselves into every department of State, every kind of profession, every trade, every office, in order to overturn all constituted authority—whether ecclesiastic or secular.

Especially they desire to obtain the education of youth, and endeavour to win over to their purposes any whose talents seem suitable. Such, they train by degrees, and initiate them step by step into their secret maxims as they are able to bear it. The members are sworn to the strictest secrecy, and taught to deny that they belong to the order. So slowly is the work proceeded with, so imperceptibly are the tender and youthful impressions of right and wrong undermined, so carefully do the teachers stop if they find the pupil will go no farther, that their victims are all fitted for the work they are designed for, and are made use of in their proper sphere. Only those whose moral principles have been thoroughly undermined are admitted into the whole of their plans ; therefore they have always members ready to deny the extent of our accusations ; but on *all* are enforced the duty of unlimited and unconditional obedience, and all are taught that the ends sanctify the means,

and that to secure a supposed good for the order any crime becomes praiseworthy and any deceit commendable, "provided too much scandal is not thereby incurred."* This tenet is openly maintained and fully explained by their own numerous writers. Each has his post assigned to him without any reference to himself; they are compelled to keep up a constant correspondence with their superiors, and are exposed, as they well know, to continual espionage.

If any one is suspected of being lukewarm, it is easy to remove him to a place where he can do no mischief, and to put him to the proof by demanding his obedience upon some point most revolting to his natural character and feelings. Well he knows the power which punishes the slightest disobedience, and extends to all he holds dearest. His character is probably at the mercy of his superiors, who know his inmost secrets; his every prospect in life, nay, perhaps even life itself depends on them. There is no clime to which their organization does not extend, and thus is each member bound in chains stronger than iron, which nothing but the grace of God can sever.

We must remember, too, the members are all picked men, whose talents secure them influence. The confusion in families, the treason and rebellion in States, of which this infamous Society has been the cause during the last three centuries, is indeed astounding; and perhaps it has never been so dangerous since its first formation, (in the middle of the sixteenth cen-

* Exercises of Loyola.

ture), as at the present moment. Members of the Society are found in all ranks, from the noble to the peasant, professing every grade of religious creed and political opinion, and insinuating themselves into the confidence of all parties. Thus they are the better able to play unsuspectedly into each other's hands for the general aggrandisement.

They have been expelled time after time from nearly every country in Europe, and at length, at the earnest request of the *Papal* sovereigns, Clement XIV. suppressed the Order in 1773. He says in his Bull on this subject, that "by their means, dangerous seditions arose, disorders, dissensions, and scandals, which weakening, or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatred and animosities, so that the Kings of France, Spain, Portugal, and Sicily, found themselves reduced to the necessity of expelling or driving them from their kingdoms, in order to prevent Christians from rising and massacreing one another in the bosom of the holy mother Church." If such is their conduct towards members of the Romish religion, which they professedly, were banded together to assist, surely their presence must be fearful indeed in a Protestant country.

The Society, however, still existed secretly, and in 1814 was restored by Pius VII. to prop up his falling power. Again have they been expelled from many Papal countries; but now, unsuspecting England, alas! permits them to find a refuge on her shores, and within her

empire. The Lord forbid that she should discover her mistake too late to apply a remedy! Let us each be watchful in our own circles, for these are days of peril. Let no Popish influences surround our families; no clever Romanist instruct our children. Let us tremble to remember that most of the Popish establishments in England are in the hands of Jesuits, and that it is well known a large number of individuals who here profess the Romish faith belong also to this fearful order.*

THE COUNCIL OF TRENT.

As the Jesuits have had something to do with nearly every commotion since the Reformation—whether that commotion has arisen in a Popish or Protestant country, and whether ecclesiastical or civil,—it was necessary to enter very briefly into their history. We now return to more general events.

Rome had ever seemed to avoid any articles of faith. Some great doctor or learned monk said so and so, and they quietly acted upon it. A Pope issued a Bull, and it was obeyed. A Council decided a matter, and the decision was

* The Author wishes it to be distinctly understood that the accusations here brought are taken from the writings of the Jesuits *themselves*, and not from those of their enemies. See, among other works, "The Exercises of Loyola," edited by Doctor Wiseman, and "The Secret History of the Jesuits."

enforced. But doctors, and monks, and popes, and councils contradicted each other ; there was nothing to fall back on and say, This is your professed creed. Thus their adversaries were obliged to argue from the general tenour of public teaching, and public belief, and public practices. But now all this was to be altered, and Satan in his efforts against the Reformers evidently overreached himself.

Till the Council of Trent (so called from the town where most of its meetings were held) the only *Creeds* authoritatively binding on the Popish conscience was that drawn up at the Council of Nice, in the time of Constantine, and called therefrom the Nicene Creed, with that called Apostolic. Let us remember, then, if the *name* Protestant is only as old as Luther, the *very creed* of the Romanist is of later date—only as old as the Council of Trent.

This celebrated Council, whose decrees are binding on every Romish conscience, was summoned by Pope Paul III., 1536; but their first meeting or session did not take place till December, 1545, and they then continued their deliberations about eighteen years. The Council commenced its proceedings by reciting the Nicene Creed, as containing the undoubted faith of the Universal Church, and then entered, one by one, into the doctrines and practices which the reformed party had impugned, in order to examine and decide on them.

The first important point discussed after the preliminaries had been arranged, was perhaps the most stormily debated of any (though many

subjects brought forward were greatly disputed) It was the Authority of Scripture, and the Council decided, that "both the written books of Scripture" (in which they agreed the Apocrypha to be included), and the "unwritten traditions, whether received from Christ Himself, or dictated by the Holy Spirit, and preserved in the Catholic Church by uninterrupted succession, were to be received and revered with equal piety and veneration." They also decided that "as the Jews had a Hebrew, and the Greeks a Greek original, it was reasonable to suppose the Latin Church enjoyed a similar favour." On such foolish reasoning as this, they declared the Vulgate of St. Jerome (the Latin Bible commonly used by the Romish priests) to be an authentic Divine Standard, instead of going back to the Hebrew and Greek Scriptures. But as there were different versions of this Latin Bible, after-popes were often employed in correcting and improving this (so-called) Divinely authoritative translation. They then proceeded to decide against the Bible being translated into the common tongue of the people, and forbade any "to sell or to possess such a book without a special licence." Learned and pious men were permitted with such licence to compare the different versions, "provided they use them merely as elucidations of the Vulgate Version in order to understand the Holy Scriptures, and not as the sacred text itself."

They still further decided that "the right of private judgment," in reading the Scriptures, "tended to heresy and infidelity," and declared

“the Church to be the living, speaking judge, to watch over and explain the rule of faith in all matters of controversy ;” that all were bound to believe and understand “the Holy Scriptures in the sense in which holy Mother Church (so they called the Church of Rome) holds them.” Till this time the Reformers had hoped, that the meeting of this general Council, might tend to put away error in the Church of Rome. Now they saw *that* hope was vain. These decisions had struck at the very root of all reform.

We have scarcely yet spoken of Calvin, the celebrated Reformer, of Geneva, and who, like his brethren of Zurich, found his clearer light on the superstitions which still hung over the mind of Luther on the subject of the Lord's Supper, stand in the way of their communion together. But Calvin's answer, when Luther reproached him bitterly, deserves to be remembered by every child of God in disputes about differences of opinion—“Let Luther,” he said, “call me a child of the devil, I will still say he is a sweet servant of Jesus Christ.” This man wrote against the Council of Trent's discussions. He showed the impossibility of consulting the writings of the fathers in which the traditions are said to be found, as the ancient fathers, who wrote before the Council of Nice, are very voluminous, and even contradictory, and if the Nicene fathers, or those who wrote after this Council, are also to be included, the contradictions are still greater. Besides, their writings would together compose a library consisting of *seventy folio volumes*, and how few could study them? He opposed their

vaunted quotation in favour of tradition, "Hold fast the tradition which ye have been taught, whether by word or our epistle,"* by proving that the teaching or tradition of the apostles was to be itself tried by Scripture, for St. Paul says—"If we, or an angel from heaven, teach any other Gospel, let him be accursed;"† and also, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ;"‡ with many like texts. Quoting also how Christ when on earth again and again warned the Jews that "they made the Word of God of none effect by their traditions."§ All other Reformers, particularly Luther, had always taken great pains to explain how earnestly the Spirit of God urges people to search the Scriptures, and how He commends instead of blaming, those who, when they heard preaching, referred to the Bible "whether these things were so."||

Yet the Lord brought good out of evil by these unscriptural decisions of the Council of Trent. Some were yet wavering, unwilling to believe that the accusations of the Reformers were not calumnies, and arguing that wicked men among the priests was no proof that the doctrines of the Church of Rome were unscriptural. Now they could doubt no longer. That Church, met in solemn Council, declared against the Bible; and many "whose hearts the Lord had touched" were convinced of the sin of re-

* 2 Thess. ii. 15. † Gal. i. 8. ‡ Coll. ii. 8.
§ Mark vii. 13. || Acts, xvii. 11.

maining in her communion, and joined the Reformed party. Among these was the celebrated Bernard Gilpin.

We cannot stay to notice every other decision of this Council. Many of them were merely on internal discipline, but several were only of less importance than *that* on the Authority of Scripture, and such we shall try to notice. The doctrine of Original Sin was much disputed, though all agreed that the *punishment* is eternal death. They decided that the merits of Christ could alone reconcile us to God, but then they added, "The merit of Jesus Christ is applied both to adults and infants by the sacrament of baptism rightly administered, according to the forms of the Church,"—thus making the removal of guilt to arise from the outward form administered according to certain rules, and not to the merits of Christ received by faith.

The doctrine of Justification by Faith was next discussed. They generally agreed that "justification means the translating of an individual, from the state of an enemy to that of a friend, and an adopted child of God," but they rejected the idea of imputed righteousness, asserting that "imputation was a word never used in this way by the fathers," and held eight meetings to decide this question, "What is done by the ungodly man himself when he attains faith and thence grace?" A question full of error in the very wording, as some present showed, for how "can an evil tree bring forth good fruit?"* But the majority

* Matt. vii. 18.

were in favour of the unscriptural notion, that unregenerate man could perform something to deserve the grace of God, and nearly all agreed that works performed by those who were regenerate *merited* reward.

At last they published thirty-three Canons on this subject, by which they endeavoured to mystify the truth which the Reformers were preaching, ending every clause by this denunciation towards those who differed with them—"Let him be accursed." And thus they enforced all their decrees. But "who shall curse whom the Lord hath not cursed?"* He teaches in His Word, "Being justified by faith we have peace with God through our Lord Jesus Christ;"† but the Council of Trent tells us, "Whosoever shall affirm that the ungodly is justified by faith alone, let him be accursed." Again, the Word of God says, "Not by works of righteousness which we have done, but according to His *mercy* He saved us."‡ But this Council decided, "Whosoever shall affirm that good works are only the fruits and evidences of justification received, let him be accursed."

We find in Scripture every encouragement to backsliders to return to God, who offers to "heal their backslidings, and love them freely."§ But the Council of Trent will not permit this freeness of pardon, and tells us "the sacrament of penance is needed, and adds, "Whosoever shall affirm that there remains no temporal punishment to be endured by the penitent either in

* Numbers xxiii. 8.

† Titus iii. 5.

‡ Rom. v. 1.

§ Hos. xiv. 4.

this world or in the future state in purgatory, let him be accursed." The great error throughout these decrees on this most important of all Christian doctrines seems to arise from the want of distinction between justification and sanctification.

Justification before God consists in Christ's having borne the punishment due to our sins, giving to us in exchange His righteousness, according to that beautiful text,—“He made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.”* Sanctification is that change gradually wrought in the believer's heart and life, by the Spirit of God dwelling in him, which makes him love holiness, and walk in those “good works which God hath ordained for him.”† But far be it from us to claim *merit* for what the Spirit of God has graciously wrought in us; “when we have done all, we are but unprofitable servants,”‡ and dare not say, with the Council of Trent, “we really deserve increase of grace and eternal life.”

“Nothing,” says Luther, “is so dreadful to a soul convinced of its own helplessness, as to be told you must merit salvation. Let them threaten me with death, with torture, and the stake. What is all this to me? It makes no impression on me. It is the merest trifle to the agony I endured in my religious life, before I found a Saviour.” Justification by faith is, indeed, ever the theme of the most vivid conceptions in the great mind of Luther.

* 2 Cor. v. 21. † Eph. ii. 10. ‡ Luke xvii. 10.

In discussions on the Sacraments the Council was almost unanimous ; adding to Baptism and the Lord's Supper (which are of Divine appointment) Confirmation, Penance, Extreme Unction, Orders, and Matrimony. They also agreed equally well in condemning the Reformers, because they denied that "the sacraments conferred grace in themselves by their own power." And they decided, that the bread and wine "were really changed into the body and blood of Christ, and, therefore, ought to be adored." Much effort was made that the *wine*, as well as bread, should be given to the laity ; but this being referred to the Pope, was refused. The Council also taught, that "this sacrifice offered up" by the priesthood of the new covenant (as they call the Romish priests) "is really propitiatory, and the fruits of the bloody oblation (that is, the death of Christ) are plentifully enjoyed by means of this unbloody one" (by which they mean the Lord's Supper). They add "It is not expedient that the prayers should be in the common tongue," but "the bowing, crossings, kneelings, robings, &c., are to be retained, as tending to excite the piety of the faithful."

And thus the Council of Trent obscures that simple, affecting, and spiritual communion between Christ and His members, "by which they show forth His death till He come." In the very words He uses—"Do this in remembrance of me,"* He plainly tells us He is absent. It is our *absent* friends we *bear in memory*. All was done to exalt the priests, who were called, in a

* Luke xxii. 19.

decree, a "priesthood instituted by our Lord and Saviour to consecrate, offer, and administer His body and blood, and also to remit and retain sins."

"But," says another decree, "in order to perform and confer a sacrament, &c., it is necessary that they should have the *intention* to do what the Church does." We are told by many Romish writers, that it is not for the spiritual benefit of any to feel sure of their own salvation. They do not wish us to say with St. John, "We *know* that we have eternal life."* And truly, this decree takes means to prevent it. They first tell us that only through the priest can we obtain salvation, and then teach us that his *private intention* is necessary to make the act complete. How can we see his intention, how can we be sure of having rightly received a single sacrament?

With regard to Matrimony the decree is, that "the Church has power to constitute impediments, or to dispense with those enacted by the Word of God," "that persons in holy orders may not contract marriage," and "that in all it is better and more conducive to holiness to remain in virginity" (or celibacy), than to be married. Confirmation is put exactly on a footing with Baptism. Penance was made to consist of three parts, contrition, confession, and satisfaction; and it was asserted that "our Lord Jesus Christ left His priests in His place as presidents or judges, that they might pronounce sentence of remission or retention of sins by the

* 1 John v. 13.

power of the keys." "And it is plain," they add, "that they cannot inflict equitable punishments if sins are only confessed in general, and not in detail." The satisfaction taught is, "*that* punishment enjoined by the priest," and the absolution he pronounces is not to be considered merely as a ministry, but as a judicial act in which sentence is pronounced by him as a judge :—"Whosoever shall affirm that the satisfactions by which penitents redeem themselves from sin through Jesus Christ are no part of the service of God, but, on the contrary, human traditions which obscure the doctrines of grace, and the true worship of God, and the benefits of the death of Christ, let him be accursed." Shall they not rather be accursed who thus usurp the place of Christ as a Judge, a Mediator, a Saviour?

Who can doubt the power, which he who is the repository of every secret thought, must exercise over his fellow-man? Nor is this the worst; the horrors of the confessional, extending its baleful influence over old and young, man and woman, would lead us into details which the Scriptures forbid the saints even to speak of.* While no text of Scripture warrants any other confession, than that voluntary one which is the best proof of Christian humility, and Christian repentance, and which is expressed not to a priest, but mutually one to another, in the spiritual intercourse which befits the children of God. †

Extreme Unction, or anointing the dying sick, was also decided to be a sacrament.

* Eph. v. 3.

† James v. 16.

Although in Scripture it is always connected with healing the sick body, * it was declared, to serve "Since the gift of healing had passed, to forgive sin when rightly administered by a priest." Alas ! that Satan should thus find tools among men to blind their fellow-men ! Death's approach might perchance, awaken fears, and the sinner might even at last look to Christ ; but no !—extreme unction interposes to draw away his dying gaze from that blood, which can alone "take away sin." †

Another decision of the Council decided that "there is a Purgatory, and that the souls detained there are assisted by the suffrages of the faithful, and especially by the acceptable sacrifice of the mass" (which, remember, like every rite of Popery, was to be always paid for, and thus the gift of God was to be purchased). ‡ And the poor departing soul, instead of the sweet word of promise, "Blessed are the dead which die in the Lord," § was told, that, though a child of God, though a saved member of his Church, yet he had an untried fiery ordeal to pass through, before he could enter into the presence of his Lord. With regard to the Invocation of Saints, it was asserted, "that the saints who reign together with Christ || offer their prayers to God for men, and that it is good and useful, suppliantly to invoke them, and to flee to their

* Mark vi. 13 ; and James v. 14, 15. † John iii. 5.

‡ Acts viii. 20.

§ Rev. xiv. 13.

|| The saints are said to be with Christ, resting, waiting, &c., but it is not till Christ reigns on the earth that his saints reign also.

prayers for help and assistance, because, through our only Redeemer and Saviour," "God, by them bestows many benefits upon men ;" and that " the images of Christ, the Virgin Mother of God, and of other saints, are to be had and retained, especially in churches, and due honour and veneration is to be rendered to them." They endeavoured to distinguish between the prayers offered to God, and those offered to saints ; and ordered " that all superstition should be done away in the sacred use of relics and images," but reiterated their anathemas against all who should " even hold communion with such as called image-worship idolatry." No wonder, having made this decision, we should so often find the Second Commandment left out of their catechisms, for God *there* forbids, not only the *supreme* worship, but the very act of bowing down to images at all.

The state of the Monasteries and Nunneries was also examined into, and some reformations of morality, &c., insisted on ; but they were declared to be " useful and honourable," though every decent Romanist complained of their enormities. *This*, with the decree " relating to the mortification of the flesh," in which unmarried priests were enjoined " to attend to the choice of meats and fasts," plainly declared the Church of Rome to belong to that Church which God condemns, describing it as " forbidding to marry, and commanding to abstain from meats."*

But although the Popish party thus carried out their own plans, the power of the Pope was

* 1 Tim. iv. 3.

discussed with great heat ; nor could he succeed in obtaining an acknowledgment of his supreme authority, except with some restriction on his interference with temporal sovereigns. Indulgences were recommended to his care in remembrance of the late scandals, "that all wicked gains might be abolished, and that the gift might be dispensed to the faithful in a pious, holy, and uncorrupt manner." He was, however, owned to be "Christ's representative on earth," thus "sitting in the temple of God."

The only other canon or decree which we shall notice, is that against Heretics. It directs "Sovereigns and States to exterminate them," and threatens excommunication if they refuse, and grants "the same indulgences to those who take up arms against heretics, as to the crusaders."

The Council was concluded by the Cardinals declaring their full assent to the decrees, and pronouncing an unanimous curse on all who opposed them.

Within the Council itself anything but freedom of discussion prevailed ; the Protestants loudly declared that their opinions were not even listened to, and many of the Romish prelates who wished to reform abuses made similar complaints. Protestant ambassadors were granted a kind of safe-conduct, which they themselves thought very unsafe, though some considered it their duty to go with their life in their hands. For some time the ambassadors from France were looked upon as likely to do much for reform ; but at length *they* were also silenced. Nor

were the meetings of the Council confined to decrees on faith or discipline : for instance, they met once to return thanks to God for the victories of the King of France over the Huguenots, and once to offer mass for the Romanists slain in battle.

While this Council was thus debating the articles of the Romish creed, neither the Popish nor Protestant party were idle. Germany, especially, was the theatre of a severe war between the Reformed States and those still devoted to the Pope.

At length, however, the Protestants secured to themselves the full exercise of their religion. It is interesting to remember that an ancestor of our Prince Albert lost his territorial possessions in this war, rather than yield his Protestant faith.

After the Council had concluded its labours, the Pope ordered a catechism, or shorter account of its proceedings to be drawn up. A creed was also prepared, called from him, Pope Pius's Creed, which henceforth became binding on every Romish conscience, and which, though commencing with the Nicene Creed, had embodied, in the twelve additional articles, the erroneous doctrines decided on in the Council of Trent.

January 26th, 1564.—Pius IV. published a confirmatory Bull, in which bishops, &c., were enjoined to enforce the observance of the decrees inviolably, and to call in the power of the secular authority if necessary, and sovereigns were exhorted to prevent their subjects from maintaining any opinions, but those of the Council of Trent.

Private interpretations or comments on the decrees were expressly forbidden ; if any doubt arose, recourse was to be had to "the place which the Lord had chosen—the Apostolic See," meaning the Church of Rome. A congregation of cardinals was appointed to explain the meaning of the decrees : which meets twice in each month to the present day, and is commonly called the Propaganda.*

A permanent Committee was also appointed, called "the Congregation of the Index." This Index is the list of books prohibited or forbidden to be read. At first the Bible was put on this list ; it was afterwards deemed advisable to take less public means to prevent its circulation, and it was erased from the list, but it is now again placed amongst the forbidden books. Such is the faith of the Romish Church as defined by itself—a *faith* received by every Papal State, even by those who have objected to some of its points of *discipline* as derogatory to their Sovereign's authority.

Shall such a faith be encouraged in this land of Bibles ? We have, indeed, been faulty. We have neglected to teach our poor and our children, nay, to inform ourselves, as to what Popery is. Therefore, we have laid ourselves open to her attacks. But let us even now humble ourselves before the Lord ; let us labour in his strength with redoubled earnestness, and that, not among nominal Protestants alone, but

* The Propaganda is also the Missionary Society of the Church of Rome, and a branch especially devoted to Romish Missions in Europe is established at Lyons.

also among our poor deluded Popish countrymen, who might have been saved from error had Christian Churches warned them, and who may, by God's grace, be rescued, even now, from their spiritual blindness. Christian Churches!—Protestant believers! arouse while there is a little space for repentance, and who knows but that God may yet have mercy on us that we perish not.

THE EFFORTS OF POPERY AFTER THE REFORMATION.

OUR task is not the pleasing one of tracing the *progress of truth* among the different countries of Europe, but rather to show how those efforts were opposed by Popery.

Luther* had gone to his rest February 18th, 1546. Warm and vehement in language and temper, bold and courageous in design and action, God had fitted him in a particular manner for the work He designed for him. His own character, and that of his gentle and elegant friend Melancthon, is thus described by himself. "I am," he says, "a rough controversialist. I clear the ground and pull up the weeds; but to plant, to water, to adorn the country, belongs, by the grace of God, to Philip Melancthon." Melancthon, however, would not have accomplished the work for which the uncompromising Luther was so suited.

Calvin, in 1564, closed a useful, holy, laborious life. Long after his death the Genevese Church

* A.D. 1546.

shone forth in the bright light of the Gospel. Alas ! that Switzerland should have lost her first love—that Germany, the country of Luther and Melancthon, &c., should now have departed from the purity of the faith, so that but a small remnant of Bible Christians is found there. Still there is the dawn of a brighter day in both these countries.

Knox, the Scotch Reformer, who was contemporary with Loyola, seems to have had somewhat of the stern zeal of Luther. Mary, Queen of Scots, with all the refinement of her early French education, and her prejudices against the Reformed faith, longed to be rid of this bold reprover ; but intimidations and blandishments were tried equally in vain. On one occasion, Mary, provoked that she could make no impression on the firmness of Knox, burst into a passion of tears. He addressed her with the tenderness of a father. "It grieves me when by a conscientious refusal I cause tears even to my children, much more am I pained to see your Majesty weep, but I must be firm to my God."* Mary soon obliged her people to feel they could not esteem and trust her, but under the guardians of her infant son the Reformation triumphed, and the Scotch of this day are probably as religious a people as any easily found, and perhaps in no country is equal pains taken with the Bible Instruction of all classes.

At the period of the Reformation, nearly all the Irish bishops renounced the Pope's au-

* M'Crie's Life of Knox.

thority,* and had the Gospel been sedulously taught in their own beloved tongue, Ireland might have become again the "Isle of Saints." But after the lapse of a few years† the Pope was allowed gradually to introduce that rival Episcopacy, which has now become so politically formidable. A fact which England at this time would do well to ponder. After this we find them taking advantage of every opportunity of persecuting the Protestants; for example, the massacre of Protestants in the reign of Charles I., and again in 1798, not to mention the system of individual persecution which daily disgraces the history of many portions of this country. And England, instead of inundating Ireland with Bibles, has given Protestants' money to educate (at Maynooth) priests to spread Popish principles, and in every way has fostered Popery. Thank God, however, the Christian Protestants of Ireland are an honour to their profession, and English Protestants have aided them zealously of late, and God has given his blessing.

The priest rages more than ever, but in vain. Numbers among this warm-hearted and energetic people, especially on the western coast, have received the Irish Bible, not only into their houses, but into their hearts. May God increase such a hundredfold !

England once returned to Popery after she had cast off the yoke. In the days of Queen Mary,‡ the sovereign and her House of Parliament were seen lowly receiving absolution

* A.D. 1560. .

† A.D. 1614.

‡ A.D. 1558.

from a Romish legate, and then came the Popish murders, which destroyed by fire many a saint of God. No doubt the true Church was purified in this furnace, and under the reigns which followed, Protestantism was better understood, and real religion increased.

In Elizabeth's Protestant reign, the Spanish Armada,* loaded with chains and instruments of torture, and accompanied by the Pope's blessing, prepared a crusade against the Reformation. England and its Queen did all that *man* could do, but GOD would have the glory, and the winds and waves were commissioned to accomplish his work. Little remained for the English admiral to accomplish after that dreadful storm.

The next public effort of the Popish Church in England was the famous Gunpowder Plot, in 1605; and here again the Pope, by letters, approved of the treasonable conspiracy. One more attempt to bring back England to Popery was made by James II.,† and cost him his throne.

Since then the endeavours of the Church of Rome have been more insidious, and have succeeded but too well. We have begun to imagine England too enlightened for Popery to flourish; and have permitted those who hold allegiance to a foreign potentate even to legislate for us, and Satan has, no doubt, striven to ‡keep up the delusion, that his efforts against us might be less suspected. Shall we be only roused when we see our country in the very grasp

* A.D. 1558.

† A.D. 1685.

‡ Catholic Relief Bill, A.D. 1829.

of that creed which can allow of no rival faith, which claims universal dominion, and which puts on the appearance of a lamb only till it shall have strength to make its voice heard like a dragon?*

The French Protestants (or Huguenots, as they were called after the Reformation,) suffered severely. The five dreadful days of the massacre of St. Bartholomew, in 1572, during which 60,000 unsuspecting Protestants were murdered, was so according to the mind of Popery, that public thanksgivings in Rome, and a commemorating medal struck by the Pope, testified that that apostate Church was "drunk with the blood of the saints, and with the blood of the martyrs of Jesus."† Yet they had a little respite occasionally; but in the reign of Louis XIV.,‡ Popery seemed almost to have annihilated the Reformed religion. And still France opposes the truth; so that, though Infidelity stalks publicly abroad, the Gospel finds its place among the *hidden ones*. Even *these* we should scarcely find in Spain. She stands pre-eminent for her success against the Reformation, and as she has shed the blood of saints and martyrs, God has filled her with civil wars, and "given her blood to drink, for she is worthy."§

We cannot conclude better, perhaps, than with this truthful passage from the pen of Macaulay:—"During the last three centuries, to stunt the growth of the human mind, has been the chief object of the Church of Rome.

* Rev. xiii. 11.

† A.D. 1715.

‡ Rev. xvii. 6.

§ Rev. xvi. 6.

Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and everywhere in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor. While Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry, into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets.

“Whoever, knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages to a position such as no commonwealth so small has ever reached—teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality—in Switzerland, from a Roman Catholic to a Protestant canton—in Ireland, from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization.

“On the other side of the Atlantic, the same law prevails; the Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert,

while the whole continent around them is in a ferment with Protestant activity and enterprise."*

This elegant writer might have added that during the same period, England has prospered at home and been respected abroad in proportion as she remained faithful to Protestant truth. And so long as she declares her determination to have the Bible only as her rule, politically and spiritually—so long as, with all love to the soul of the Papist, she protests against Popery—so long as she determines it shall have no footing on her shores—so long, and no longer, shall England prosper. At present the clouds blacken, but we will not despair. There are, thank God, many in England who have the Lord's mark on their foreheads, and who sigh and cry for the abominations around them.† These are England's safeguard, far beyond her armies and her fleets, and they may yet, as ten righteous men would once have done,‡ save their beloved country from the wrath of God. Only let them consider their duty as "The Lord's remembrancers,"§ and give themselves unto prayer, humiliation, and earnest efforts; and, forgetful of all minor points, let the one object of solicitude be to help in the Lord's cause against the mighty, lest the bitter curse of Meroz come down upon the Churches of Britain. ||

* Macaulay's History of England, vol. i., p. 48.

† Ezek. ix. 4.

‡ Gen. xviii. 32.

§ Isaiah lxii. 6, marginal reading. || Judges v. 23.

PART IV.

WHAT IS A BIBLE PROTESTANT?

**THE CHARACTER OF POPEY IN THE
NINETEENTH CENTURY.**

SYNOPSIS OF CONTENTS.

ALL parts of England have heard of the increase of Popery, but much difference of opinion prevails about the right way to meet it. We may not leave it to itself, hoping Protestant truth will preach down Popish error; for as a *Protestant country*, England is called upon *as a nation* to protest against Popery; and as a *free country*, England must keep clear from the *dominion of a foreign potentate*. Therefore, next to our individual salvation, this is perhaps the most important and interesting matter that any one can contemplate, since it has both a religious and civil bearing. Rome equally enslaves the spiritual and intellectual man. See its list of prohibited books. It sets up another Sovereign, who claims a prior obedience to Queen Victoria. See the late conduct of the Archbishop of Turin.

It has no right to CLAIM toleration, because it never tolerates. See its universal history in modern as in ancient times,—in Florence, Rome, Ireland, Spain, wherever it has power now. Its promises cannot be trusted, since it in creed and practice is found to assert what suits its purpose. See "The Exercises of Loyola;" its protestations in 1829; the false assertions made at public meetings, such as that at Hereford, disproved by Mr. Hely, &c. It supports its power by means of the confessional, an instrument of immense mischief. See late disclosures on this subject, which have horrified equally Protestant and Papist.

It must be necessary to guard a kingdom against Popery. See the care both in ancient and modern times to restrict its power, even in Papal countries. The Canon-law incompatible with English law. See the testimony of Romanists as well as Protestants.

Let Protestants then, whether Churchmen or Dissenters, forget minor points, and unite hand and heart to oppose Popery, which assails the vital truths of the Bible. Let England remember her neglect of her colonies and dependencies, and repent and amend.

THE CHARACTER OF POPERY IN THE NINETEENTH CENTURY.

Mr. C., a Churchman; Mr. D., a Dissenter; Mr. R., a Radical; Mr. P., a political Protestant, and The Moderator.

IN a market town, in a remote part of England, lived a person rather beyond middle age, though still in full vigour.

Few knew his history; he had come amongst them bowed down by sorrows, childless and widowed; but long before my story begins, he had roused himself from the sweet but selfish indulgence of individual griefs, and had found the effort well repaid by the consciousness that his labours of love among his neighbours had frequently been owned of God for their benefit.

We often find a market town split into parties, both on religion and politics, and so it was with the town of which we are speaking. Our friend had his own decided opinions on political subjects, and was warmly attached, both in affection and judgment, to the religious community to which he belonged. Yet his spirit was so catholic, his temper so under control, and his manner so marked by humility, that he seemed to lull the spirit of discord to sleep, and to infuse into those around him something of his own earnest search after truth for its own sake. On these accounts, his neighbours gave him

the name of *The Moderator*,—a term at first applied in jest, but which at length became his habitual cognomen.

One evening, towards the close of the past year, as a respectable tradesman of the town was going out at his door to attend some parish Meeting, he said to his wife, "Do not wait tea for me, my dear, for I have an invitation to pass the evening at the *Moderator's*; we shall adjourn there from the Meeting, and I believe his intention is to discuss the subject of the state of Popery of the present day."

We will now suppose the parish Meeting over, the tea finished, and the subject under debate.

Mr. R. is just saying, as we enter, "My opinion is, that we may as well leave them to themselves to fight it out. Surely truth is stronger than error; and if you have, as you say, truth on your side, you *must* prevail."

The Moderator. I find no promise, that in this dispensation truth shall always prevail over error; and as I look around me, I continually see, on the contrary, that without constant effort, error prevails over truth,—and why? Because our own hearts are evil, and error springs up spontaneously, while truth needs care and cultivation. Because, also, "the whole world lieth in wickedness," * and opposed to the truth. And because the god of this world is powerful and active to plant and to water error, and to pluck up truth and righteousness. Besides, I do not

* 1 John v. 19.

exactly see how we *can* let things alone. If you allowed your servant to swear in your presence unreprieved, I think he might fairly plead your sanction. He might say, "Master does not swear himself, but he often hears me swear, and says nothing," and thus he would be emboldened in sin.

Mr. R. Well, then, let Christians protest against Popery as a religion of error, and also take active means for teaching scriptural and Protestant truth. But why go further,—why legislate on a religious subject?

Mr. P. Why, indeed! Though I do not pretend to be a *religious* politician, and cannot enter into matters of faith, I can see plainly that Popery is more than a mere religious creed. I am a loyal subject, as loyal as any of you; and do you suppose, a foreign Prince (one, too, who can't keep himself on his throne, without the aid of a French army), is to send over here and to insult our Queen, by parcelling out our country into bishoprics, and making laws, and then to tell us forsooth, this is all *spiritual dominion*? It seems to me very closely allied to *temporal usurpation* also.

The Moderator. Indeed, my friend, I thoroughly agree with you in much that you have said. I think this view of the subject of immense importance to every Englishman, whatever his politics, whatever his form of Protestant creed—whether he make a profession of religion, or be one of those unhappy people who are careless of all religion. For it is a subject which equally involves civil and religious rights. Yet pardon

me, if I remind you, that there is one subject more important still,—it is vital, and for eternity. While the mere profession of religion is worthless without the reality, I fear many pride themselves on their sincerity in making no profession, as if that could save them. Forgive my speaking thus plainly. I speak in love : “For what is a man profited, if he gain the whole world and lose his own soul ?”*

Mr. P. (somewhat moved). Thank you, my dear friend, I hope your warning will not be lost upon me, for I own I am too careless.

The Moderator. Turn that hope into a prayer, my friend, and assuredly, for Christ’s sake, it shall not be rejected. But to return to our subject. I think, Mr. R., we can prove to you the necessity for legislation.

Mr. R. Then you must prove to me the correctness of your assertion, that the authority assumed by the Pope in England, is temporal as well as spiritual. At present, I do not see the difference between the Romanist dividing England into bishoprics, and the Wesleyans dividing it into districts.

Mr. C. There is one great difference meets us at the outset. The Wesleyan, in motive, end, and work, is entirely English. He owns no foreign allegiance, either in religion or politics, which I think our Moderator will easily prove to you the Romanist does, and *that in temporals* as well as *spirituals*.

The Moderator. Lord John Russell proved this for us. Indeed, according to him, it is no easy

* Matt. xvi. 26.

matter to tell what a Romanist would call temporals, as distinguished from spirituals. Some time back he stated in the House of Commons, that when the Roman Catholic schools in London sought aid from the Committee of Council on Education, it was granted ; and Lord John Russell remarked to the Roman Catholic Bishop, who undertook their superintendence, that the religious instruction would be left quite free, and no inquiry made as to what it is, or how given. The answer deserves attention. "I believe you are not aware how far we carry that term, 'religious instruction ;' for instance, we cannot allow the political and civil history of England to be taught, except under the superintendence of the clergy."

Mr. C. Of course not ; the pupils might discover that the Church of Rome needed reformation in the sixteenth century ; and that Mary was cruel and deceitful, although she was a firm Romanist.

The Moderator. It is the same with every other kind of study, and that not only amongst the poor, but among the educated classes also. You would be astonished at the kind of books which are on the prohibited list, and which, therefore, may not be read without a special license. Not only works strictly religious, but Locke, Milton, Robertson's "Charles V.," and an immense number of similar works, are found there. Thus is the mind enslaved, the temper embittered, and the man rendered a bigot, by the one-sided view he is compelled to take on every subject, whether of literature or religion. Can

he be a good fellow-citizen with his Protestant neighbour ?

Mr. D. I fear not. But why cannot he be a loyal subject to his sovereign ?

The Moderator. Because he has two sovereigns, and "no man can serve two masters."* Some time since, it was the law of the kingdom of Sardinia, that ecclesiastics could not be tried by the civil authority. Lately, the Sardinian Government met in Parliament, where they passed a law, placing ecclesiastics on the same footing in this respect as their fellow-subjects, as is the case in other Papal countries in Europe. The ecclesiastics were highly incensed. Soon after this, one of the King's Ministers was taken ill, and when he desired confession and absolution, it was refused to him by the Archbishop of Turin, unless he declared that he repented having assisted in making the new law. He died without the rites of his Church, which you must bear in mind a Romanist believes to be necessary to his salvation. Surely this man had two masters, and spiritual power was wielded to terrify a Minister of the Crown, and a Member of Parliament from doing his duty to his sovereign and his country. Can we wish such a power brought nearer home, and tried on English legislators ?

Mr. P. You probably think the importance of preventing the exercise of such a power much increased, now Romanists and Protestants are alike admissible to most offices in the State.

Mr. C. Assuredly it must be so. Though I

* Matt. vi. 24.

own I think Queen Elizabeth was a wise woman in forbidding, under any circumstances, that a Pope's Bull should be brought into England. And I should well like to join in that old petition formerly in our Liturgy: "From the tyranny of the Bishop of Rome, and all his devices and conceits, Good Lord deliver us."

Mr. D. Though not attached to your Liturgy, I believe this a time for earnest prayer from every believer, against the further spread of a form of religion so opposed as this is to the simple faith as it is in Jesus. But the question with me is, how it is possible to legislate on this point, without appearing to persecute an opposing creed, and so as to leave untouched the great principle of religious toleration.

Mr. C. The Romanist, however, is the last person who has a right to say a word against persecution; since not only the tenets but the practice of the Church of Rome is, and ever has been, persecution; not in ancient days alone, but in the present time also, wherever she has power. I am, therefore, a little amused to find her apologists saying, "Why need you mind all this in England? she has no power here to persecute if she would." But this is a strange argument for increasing her power. Before we do this, let them prove to us that the tenet is amended, and the practice abandoned where the power does exist.

Mr. R. I suppose you will allow, however, that persecution is not all on their side. I have heard Cranmer, and other of your favourites, accused of persecuting also, although they pro-

fessed to abominate the Church of Rome and its persecuting decrees.

Mr. C. Perhaps you are becoming a proselyte also to the Romish character of Elizabeth, who is held up in their histories as more persecuting than her sister Mary.

The Moderator. We are not anxious to deny that religious liberty was ill-understood at the time of the Reformation. Nor is it wonderful. Rome had long taught the duty of religious persecutions; and the unscriptural nature of such punishments was not at first perceived. As the light of the Gospel shone forth with brighter and brighter light, the truth on this subject, as on others, was more clearly seen. Still, after the Reformation, it was always the exception when punishments were inflicted on account of religious opinions, and not for disobedience to the law of the land; besides, at that period, a much greater degree of punishment was inflicted on all criminals, than modern civilization would tolerate. It is but a short time since any man in England might be hanged for stealing thirteenpence; and the undue severity of some individual punishments inflicted by Protestants, seem to come under the same character. Happily man's life is now more duly estimated.

Mr. R. But may not this same excuse be offered for Papal persecution?

Mr. C. No, sir; for their persecutions were not solitary instances, like those you have referred to. Besides, they were inflicted, by their own acknowledgment, for no other crime than religious opinion.

The Moderator. Nor has the civilization of the age put an end to Papal persecution. To the utmost of her power she persecutes to the present day. Do you remember a statement made in Parliament by Colonel Chatterton, at the time of the Papal aggression? He said, he had "presented three Petitions against the Papal aggression from three parishes in Cork, which were respectably signed by Protestant inhabitants. Their names were afterwards extensively placarded on the walls of the city; thus holding up these persons to notoriety. In consequence, many of the poorer class had been deprived of their situations and employments, for thus asserting an important right, that of petitioning Government." If this is not persecution, I do not know what is. A Romish priest, or a Protestant clergyman would be justified in saying, "My means are limited, I must assist my own poor." But this is quite a different thing from turning off a workman already employed, merely for acting according to his conscience. It was not thus that the Protestants of England relieved the dying in the late famine. Too often the priest stood aloof. The very rites, on which he had taught his people their salvation depended, were withheld when there was no money to pay for them. But the Protestant, without inquiring into the creed of the applicant, extended a helping hand to all who needed. That was a proud day for England; and many an Irish heart warmed then towards the foreign Sassenach, and began to inquire what that religion was, which could thus forget everything, but

the necessity which called forth its exertions. There could be no *bribery*, where all were equally relieved irrespective of creed; but, doubtless, the *influence of Christian kindness*, under the blessing of God, led to the conversion of many souls, who were won by the fruits of faith, according to the Apostolic direction.* If this be proselyting, may I ever be a proselyte.

Mr. R. But we often hear of the diligence, &c., of the priests.

The Moderator. There were, and are, doubtless, many honourable exceptions. One especially I remember, a Roman Catholic Bishop who endangered his life during cholera, to assist the Protestant Bishop in his care for the sick poor; but I speak of the system, and all who know Popery know that it is "no money no mass."

Mr. D. I fear the worst is yet to come. The many cases lately brought forward in courts of justice of the persecution in Ireland, is appalling. Children kidnapped and kept from their parents in spite of all the power of the law; converts ill-treated; witnesses afraid to give evidence. For much of this the priest must be held morally responsible, so long as they follow his public denunciation of individuals by name at the Romish chapel, and so long as he does not disown such evil doings and assist in bringing the culprit to justice. Hundreds of such cases could easily be selected. Now, just suppose a Protestant minister publicly naming any of his neighbours

* 1 Peter iii. 1.

thus in his place of worship. Imagine a Romanist attacked in the public road for lending books explanatory of his own faith, or a Popish chapel attacked by a Protestant mob. Why, the whole kingdom would ring with the news, and every Protestant would assist his Popish neighbour in punishing, according to law, such disgraceful conduct. But, every person well acquainted with Ireland, knows that few Romanists *there* would exert themselves, to put down such attacks, made (as they so frequently are) on their Protestant neighbours. Indeed, such things are, in many parts, so much a matter of course, as only to be noticed when they exceed in malignity.

Mr. R. But do not the persons thus attacked, bring persecution on their own heads, by their mistaken zeal, in endeavouring to lead the ignorant from the religion of their forefathers, and thus excite their bad passions?

Mr. P. Do you think, then, we are at liberty to use the same means towards those Romish priests whose "mistaken zeal" is now leading them to tamper with the religion of our Protestant poor in England?

The Moderator. My dear Mr. R., your question is a very serious one. Either God has given us a revelation of His will or He has not. If he has, all His creatures are bound to receive it, or must perish by rejecting it. Christian Protestants are convinced that He has done so. They believe that in one way only the sinner can be saved. They see sinners around them ignorant of this only way of safety, and they see (what

they consider) false remedies proposed and accepted instead of the true. Can they help teaching that Christ alone can save, and that the Bible alone teaches how He saves? If they are silent, surely they are more guilty than the physician, who, seeing his neighbours dying of fever, neglects to give the healing medicine, lest he should offend some quack practitioner who is administering to them every killing stimulant.

Mr. R. But, in thus treating the subject, are you not begging the question, and taking for granted that one religion is as medicine, the other as poison, to the soul?

The Moderator. I think not. I have not entered upon that question. I am only wishing to convince you that a conscientious physician, or a Christian Protestant, *must* exert himself strenuously (whether he give offence or not), if **HE HIMSELF** be convinced in his own conscience that he knows the only cure for the disease, and that the remedy administered by others is poison. If he did not he would feel himself guilty of their death. It would not, however, be difficult to prove which religion is the medicine, and which the poison, provided you allow the Bible to be the alone rule of faith.

Mr. R. Assuredly I believe the Bible, and am convinced it is the only revelation from God to man—though I own I do not study it so much as I ought.

The Moderator. And therefore cannot distinguish truth from error. "Thy word," says David, "is a lamp to my feet and a light to my

path."* But I will not impose much on you. I will only ask you to take the Popish Creed, commonly called "Pope Pius's Creed,"† which is their own acknowledged summary of faith, and to compare every article *there* with the Word of God alone. If by these means you are led to search your Bible more, you will, I trust, not only be convinced that on *vital* points the teaching of Rome is unscriptural, but may also learn the importance of obeying and loving that Saviour whose Word you profess to believe.

Mr. C. We have been speaking of Ireland, but Ireland is no fair specimen of Papal tyranny, because the restraints of British law curb the power of Rome. We have only to look at what Italy has been and what Spain is now, to see what Popery is in the nineteenth century, where it has the power. Look at Matamoros and his companion condemned to punishment worse than death, their only accusation being that they read and believed the Bible. Rome boasts infallibility, and indeed she is unchanged and unchangeable.

Mr. P. But Romanists constantly deny that they withhold the Bible.

The Moderator. I wonder not to find that my straightforward countryman has yet to learn to put little faith in the statements of the Romanists. However honourable they may be in secular matters, with regard to their religion we must always listen with distrust. Some are themselves ill-informed—some think it their duty to believe what they are told even against the evidence of their senses,—and some inten-

* Psalm cxix. 105.

† See page 135.

tionally deceive us, holding that a lie in the cause of their religion is praiseworthy rather than sinful.

Mr. P. But why should I believe such an accusation?

The Moderator. Perhaps you will prefer their own testimony to mine. Hear what is stated in the *Exercises of Loyola*, edited by Dr. Wiseman. I quote from the 13th Exercise: "That we may in all things attain the truth," (that we may not err in anything,) "we ought to hold that what I see white I believe to be black, if the hierarchical Church so define it." Again, in the preface: "In the Catholic Church no one is ever allowed to trust himself in spiritual matters." I might easily multiply instances to prove that no true Romanist may ever exercise his own judgment. But I wish to give you an instance of their readiness to assert a direct falsehood on the very subject we are speaking—the circulation of the Bible. "In 1844," says Capt. Parker, R.N., "there were some controversial discussions at Hereford. Mr. Venn on the Protestant side asserted that Rome prohibited the free use of the Word of God. Mr. Waterworth, the Romish champion, answered in that style of broad assertion which always carries weight,—"So far from this being true, I will engage to procure as many cart-loads of Bibles in the city of Rome itself as Mr. Venn will undertake to pay for." The Protestants present, though many of them were well aware of the unscrupulousness of the Romish method of argument, could scarcely believe so bold an assertion to be absolutely false. The well-known Protestant, Mr. Hely, was then

at Rome, and was written to on the subject. His reply tells us, "I have been into every principal bookseller's in Rome, and I have also visited many of the lesser shops. The answer to my request for a Bible has invariably been, 'The book is prohibited!'" After this Mr. Hely was himself driven from Rome by the priests, who could not bear his Protestant zeal. When leaving the country his pocket-Bible was taken from him. He says, "I cautioned the agent of police to observe that the Bible was in English, and that I was an Englishman. But the Inspector of Police replied, "The Pontifical Government has resolved upon destroying the Bible, wherever or however they find it." These were his precise words, and were spoken officially by Signor Volponi, Inspector of Police, in the name of his Government, in the presence of two carbineers, to Henry Hely, 21st Sept. 1850. No wonder God has permitted the overthrow of such governments. May He give his blessing with the Bibles now circulating in Italy!

Mr. C. Nor have we yet forgotten that when Capt. Pakenham, R.N., had printed an edition of the Bible at Florence, in 1848, the work was stopped, the Bible seized, and he himself ordered to leave Florence at a short notice.

Mr. D. And even in England it is not long since we heard of a priest burning a Bible in Birmingham, and there have been several such cases in Ireland.

The Moderator. Their practice is always to suppress the Word of God, when it can be safely done, and where it is impossible to point to those

countries (such as England) not as the exception, which they are, but as the rule, which they are not.

Mr. R. But I cannot imagine how the priests have acquired, or keep up such immense power, over the minds of the educated portion of the people.

The Moderator. It is by means of the Confessional, the horrors of which were unsuspected, not only by Protestants, but by many respectable Romanists until lately. The heads of Romish families owe much to those who have had the courage to expose the necessity of watchfulness on their parts over the purity of their families. But there are other things in the system of confession which, perhaps, have been less considered. We know the relief it is to the mind to confess a crime, so that murderers have voluntarily acknowledged, what they knew would cost them their lives, rather than endure longer the remorse of conscience.* Here the Confessional steps in to relieve the conscience, without exacting the penalty; or, if the murderer be convicted, to remove the terrors of guilt. Again and again has the murderer declared, "I die innocent—I have confessed—my soul is as clean from sin as that of a babe;" and with this flattering unction laid to his soul, he rushes into the presence of a God who is "of purer eyes than to behold iniquity;" but "surely the blood of such shall God require" of the Church of Rome.† Nay, further than this, if

* Prov. xviii. 14.

† Ezek. iii. 18,

the priest hears in confession of an *intended* crime, he would not reveal it or prevent it.

Mr. R. Surely you are going too far now !

The Moderator. I suppose the priests would not assume undeserved guilt in this respect ; therefore hear the testimony of Drs. Doyle and Maguire, both Romish Bishops, and both examined before a Committee of the House of Lords, 1825. In the minutes of their evidence it is recorded, that both stated " if they heard in confession of an intended crime, they could take no means to prevent it, beyond their influence over the individual confessing. Nor could they warn the person intended to be injured, nor even divulge enough to prevent it." If even loss of life should overtake the perpetrator in the commission of the act, having already confessed, his soul he thinks is safe, which would not be the case if he died without confession.

Mr. P. But are intended crimes ever thus divulged ?

The Moderator. But too frequently. In a pamphlet published in Dublin, in 1838, this was vividly brought before us by the author, the Rev. L. J. Nolan. He had been a Romish priest, but he became a Protestant and a Christian. He tells us (page 24):—" My friends, the most awful of all my recollections is this, that though I had been frequently apprised of intended assassinations and most diabolical conspiracies, still I dared not give the slightest intimation to the victims marked out for the slaughter. One case was that of a person who was barbarously murdered. One of the five con-

spirators broached to me the bloody conspiracy in which all five had sworn to assist. I implored him to desist, but in vain. He appeared to have disclosed the awful machination to his confessor, from a hope that his wicked design would be hallowed, by his previous acknowledgment to a priest. I met the intended victim in the public street a short time before his death (for he was murdered in a most cruel manner), but dared not speak to him. Another case was that of a female, who confessed having unsuccessfully attempted to murder her own father. Her manner convinced me she intended repeating the parricidal act. I was shortly after called to the dying man. I felt sure his agonies were no natural illness; the daughter's confession rushed upon my mind, but I dared not suggest the sending for medical aid, lest it should lead to the betrayal of the inviolable secrecy, which the Romish doctrine impressed on my lips as to what I heard in the confessional. The parent died in excruciating agony."

Mr. R. But why did not the priest reveal it?

The Moderator. Dr. Doyle tells us at the same examination before the Committee of the House of Lords:—"Revealing secrets confided in confession is contrary to the laws of nature and the authority of God, in respect of which, no Pope or council can *dispense*, or exercise any authority unless to enforce such law." Now if a priest be a sincere Romanist, he will undoubtedly feel himself bound to silence, and the worse man he is the more he will shrink from the penalty which he

would bring down upon himself, by breaking the seal of confession.

Mr. R. And what would that penalty be ?

The Moderator. The days of inquisitorial punishment are not over, though it may not always be inflicted in an Inquisition. But a far less thing than this, would deprive a priest of his parish, or a bishop of his diocese. Dr. O'Finnan, Romish Bishop of Killala, appealed to British law in the King's Bench, Sligo, March, 1837, against some act of Romish power which he considered illegal. An order from Rome was procured, and he was deprived of his bishopric ; and Dr. M'Hale, on his examination, said "this was a common occurrence."

Mr. R. You have convinced me Popery must be a dangerous element in a state, because its spirituals trench upon temporals. Still I am an advocate for liberty of conscience, though I would not allow Popery more than toleration.

Mr. P. I suppose Pope Gregory XVI. would not have allowed *you* so much as this, for he writes, "that absurd and erroneous maxim, or rather wild notion, that liberty of conscience ought to be guaranteed and assured to every person." "The liberty of the press is a monstrous evil, and to be regarded with horror," says another Pope.

Mr. D. Oh ! this is mildness itself compared with many commands of popes and councils. Leo X., for instance, who lived at the commencement of the Reformation, says, he "rejects as scandalous and offensive to pious ears, the

notion that it is against the will of the Spirit, that heretics should be burnt with fire."

Mr. C. Popery will never be satisfied with equality, it must be pre-eminent. It claims to be the *one only* Church in which salvation can be found. How then can it permit a rival? The Rev. Erskine Neale tells of the late Queen Adelaide, so generally esteemed in this her adopted country, that she was accustomed thus to speak of Popery:—"I have watched it," she would say, "not at a distance, but close at hand, in my native land. It can never be a quiescent religion. Honest Romanists, if you press them, will own that they have an ulterior object. They may seem dormant, but in reality they are always aggressive, always struggling to be dominant; and those who, like myself, have watched their intrigues in other lands, know that they will never be satisfied till they have a Roman Catholic king, Roman Catholic bishops, and Roman Catholic government. Yes, yes, Popery is an exclusive religion; it must control all; Popery enslaves body and soul." Now I think our conversation this evening has proved this testimony to be true.

Mr. D. I fear so, indeed. I see, also, Popery has no right to *claim* toleration, because it will not tolerate. Still that does not alter our duty. We are not, *therefore*, at liberty to persecute Popery, *because* Popery persecutes Protestantism.

The Moderator. Certainly not; and therefore we ought to assail the *religion* of Popery

(properly so called) only with Bible arguments and Gospel truth. It is its *civil* assumptions which must be met by *civil* enactments. Surely Popery has no right to expect larger concessions in a *Protestant* than in a *Papal* state. Perhaps you may not be aware that the Pope at this time never sends a Bull into the Papal States, without reference to the Government of the country whose *placet* or permission is necessary to give it effect. Nor is this a new regulation. In the darkest ages of Papal blackness, sovereigns found it necessary to assert this right. Under the Romish Saint Louis IX. and the persecuting Louis XIV., the same powers were exercised in this respect, as under the Huguenot-educated Henry IV. This *was* and *is* the French law : "If any person shall (clandestinely) introduce any Bull or instrument for inflicting spiritual censure upon any person in the king's service, all his goods and property are forfeited to the crown ; for, of course, if the king's ministers are struck by excommunication, his orders would be useless." In our own country also we find continual reference to the same well-known law, from William the Conqueror downwards. Nay, there is a remarkable case in Edward I.'s reign, of a person found guilty in the king's courts of high treason for this offence, and his life was only spared upon the Council's entreaties to the king. Yet all persons concerned in this transaction were firm Papists. In Austria alone has the law been otherwise, and Austria altered its law in this respect only in 1850. In Protestant states of Europe, such as Holland, the Pope refers to the Govern-

ment, and if consent is refused to his proposals, he desists. But England is treated as a conquered country, and insulted by a total disregard of even the courtesy which etiquette requires from one sovereign to another. "We govern, and shall continue to govern, the counties of Middlesex," &c. writes the so-called Cardinal Wiseman, when in 1850 he came as the Pope's legate to rule over the newly-created Romish Bishoprics.

Mr. P. I believe, on the ground of the Queen being alone the fountain of honour to her subjects, no one is suffered to accept even a foreign order of knighthood without her express sanction.

Mr. R. The Romish Church in England seems to seek emolument as well as titles, however. If we are to judge by some ugly disclosures of money-getting propensities, young heiresses and dying men seem safer in Protestant hands.

Mr. P. There are other points also that want clearing up. One Roman Catholic peer has told us plainly that difficulties *may* arise, which will put the Pope's authority in opposition to the sovereign's. We ought clearly to understand which English Romanists are bound to obey. We are told that, with the Cardinal, the Canon law of Rome is introduced into this country. We would rather leave it at Rome.

Mr. R. But what does the introduction of Canon law effect in this country—surely it does not alter the creed of the Romanist?

The Moderator. I will answer you in the

words of Mr. Slevin, professor of Canon law at Maynooth (for what Romanist would venture to dissent from his opinion on this subject?). He told us in his examination, 1826, that "the Canon law consisted of three parts—1st, Tradition; 2nd, Decrees of Councils; 3rd, Bulls of the Popes;" and (after explaining where those in force in each of these three departments are collected and arranged), he goes on to tell us—"the first two (Tradition and Decrees of Councils), I consider are binding on all Catholics, but the third (the Pope's Bulls) only in those countries where a Synodical meeting of Bishops, with a Cardinal at their head, receives them."

Mr. C. Oh, it is evident, then, why they want a cardinal and a synod! To make these Bulls binding on the consciences of English Romanists. And no doubt, if they obtain what they wish, they will allow these Bulls to slumber at present, till the opportunity for action comes. They taught us this in 1829, when they protested emancipation was all they wanted, and that they had no ulterior design. They say so still, and, as I suspect, with equal sincerity.

Mr. D. I regret not that all Englishmen should have equality in civil and religious rights, but we cannot allow a foreign yoke to be imposed upon us. Let them be content with this equality,—I ask no more for myself.

The Moderator. I believe the best informed of the laity among the English Romanists are perfectly content with their present privileges,

and agree with the noble peer who has explained the difficulties under which the Pope has placed them. I do not think they wish to hear their Queen declared an excommunicated person, or to have the subject broached as to the assumed rights of the Pope to govern all baptized persons, and therefore Queen Victoria. Nor are the Romish priests in England more desirous than their flocks for such an alteration. It is well known, that they petitioned the Pope, that their rights might be secured before the appointment of a Cardinal, and have expressed their disappointment that their request met with no attention at Rome, though it is not possible for them openly to acknowledge this, as removal from their priestly office would at once follow.

Mr. C. Then, surely, further concession is quite unnecessary for the full exercise of the Romish religion, and dangerous to the welfare of the State.

Mr. D. There is, however, one thing which, as a Dissenter, gives me some uneasiness. I am not one of those who say, "Dissent and Popery are in one boat, and must help each other." No! as a Christian I feel bound to protest against so infidel a sentiment. After what I have heard to-night I am ready to exclaim, "Unto their assembly, mine honour, be not thou united."* Yet I see Tractarianism in the Church of England, and I fear in our care against Popery, we may unduly raise the Church of England, to many things in which I decidedly object.

* Genesis xlix. 6.

Mr. C. My dear Sir, you know how many persons who call themselves Protestant Dissenters, hold doctrines as opposed to what *you* would think the Gospel, as Tractarian or broad Church doctrines are to *my* view of truth. It is as unjust to class Tractarians with Protestant Churchmen, as Unitarians or Neologians with Protestant Dissenters. I object to many points which Dissenters imagine they see a warrant for in Scripture, but our differences are generally on points of discipline, and are light as air compared with the vital points on which we both oppose Popery. I will wait for a time of peace to settle our little quarrels. At present, I, and my fellow orthodox Churchmen, are well content to find ourselves fighting side by side with all the orthodox Dissenters, under the common banner of Protestantism, against our common enemy, Popery. I am sure, too, if we could call back your Owen, Baxter, Howe, Henry, Flavel, Doddridge, they would join the ranks as heartily as our Cranmer, Ridley, or Latimer.

Mr. D. I believe you are right, and if you choose to own the Queen's supremacy in religious matters, I should certainly prefer it to the Pope's, especially as I never find her interfering with my religion, and I am not so sure about him.

Mr. C. On the temporalities of religious matters we appeal to the Queen; not that she individually and arbitrarily may decide, but as the legal mode by which she is requested to call forth the wisdom of the wisest to settle doubtful points. In matters of faith we appeal to Christ

and His Word alone, equally with yourselves.* Indeed, the whole question seems to me to turn upon *names* rather than *things*, for I do not see much difference in our practice. While we, orthodox Churchmen, were well satisfied with the result of such an appeal in the Gorham case, I believe you, orthodox Dissenters, were equally pleased with the result of a similar decision in the case of Lady Hewley's Charity.

Mr. D. Well, I must say you make out a good case, and I should indeed feel guilty did I not exert every energy at such a time as this, to help my Churchman neighbour in the battle for Protestantism.

Mr. R. and Mr. P. We beg not to be left out of the regiment of volunteers.

The Moderator. I must put in the same claim, and, if you would allow me, should like to read you an extract from a little paper, by that zealous Protestant, Mr. Rochfort Clarke, on the subject Mr. C. and Mr. D. were just now discussing. He says :—"The Romish Antichrist boasts of unity—it is false. See the quarrels between the Franciscans and Dominicans, &c. CHRIST is the centre of unity, and Protestants are all one in Him. The Papists by making the Pope the centre of unity prove that they do not hold the head,† Christ Jesus.

"Protestants may not agree,

But they do agree

"In holding a Creed.

In the doctrines taught in that Creed.

* See Article vi. of the Church of England. † Col. ii. 19.

"Nor in a form of prayer. But they do in praying for the same things, to the same Trinity, through one only Mediator.

"Nor in government and discipline. Yet agree in the Bible being the rule of them.

"Nor in certain ceremonies. But they do in the things signified by them.

"Nor in the way of administering the Sacraments. But agree in using water only in baptism, and both bread and wine in the Lord's Supper. Also in admitting no other sacraments, and no mass."

This is the best unity, which takes the Bible only for its guide. Would to God we could agree in all things, not by compulsion, like Rome, but in the right apprehension of God's word.

Mr. C. Well, *Mr. D.*, we will never let these things separate us in our efforts against Popery.

The Moderator. There is still one point which seems to have been overlooked by us all, and yet it is very important. I mean England's responsibility, and England's guilt.

It has not been possible this evening to enter into the details of the unscriptural doctrines which Rome at this day maintains. But Protestant England professes to believe these doctrines to be opposed to the Word of God, and yet she has not only tolerated, but encouraged Popery in her dependencies and colonies. It becomes her not, therefore, to assume the position of injured innocence. Her hope is in deep repentance and humility before God, and acknowledgment and amendment before man. Her conduct

of late years has been totally at variance (as a nation) from that which formerly distinguished her. Let her awake and remember herself, and turn to the Lord. It is not without design that God has bestowed on her so mighty an empire. "It is said that every seventh square mile in the world belongs to Queen Victoria, and that every sixth person is her subject. Why is this? That England's God and England's Bible may extend throughout the world."* He who has given power, can deprive of it—and He who bestows religious privileges, can as easily take them away. That increase of Popery which has filled our land with anxiety and alarm, seems to me to bear with it a message from God to this nation, and to say to England as with a voice of thunder, "Repent, and do thy first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place—*except thou repent.*"

* Dr. Croly.

POPE PIUS THE FOURTH'S CREED.

THE following twelve novel articles were added to the ancient Nicene Creed by Pope Pius IV., and declared to be henceforth the Creed of the Church of Rome—the date of which is 9th December, 1564 :—

I. I most stedfastly admit and embrace Apostolical and Ecclesiastical traditions, and all other observances and constitutions of the same Church.

II. I also admit the holy Scriptures, according to that sense which our holy Mother, the Church, has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

III. I also profess, that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and that they confer grace; and that of these, Baptism, Confirmation, and Orders cannot be reiterated without sacrilege; and I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

IV. I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification.

V. I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy Sacrament of the Eucharist, there are truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind

alone, Christ is received whole and entire, and a true sacrament.

VI. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

VII. Likewise, that the saints, reigning together with Christ, are to be honoured and invoked; and that they offer prayers to God for us, and that their relics are to be held in veneration.

VIII. I most firmly assert that the images of Christ, of the mother of God, ever virgin, and also of other saints, may be had and retained; and that due honour and veneration are to be given them.

IX. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

X. I acknowledge the Holy, Catholic, Apostolic, Roman Church, for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

XI. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

XII. I, N. N., do at this present, freely profess and sincerely hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life. *And I will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects, or by those, the care of whom shall appertain to me in my office; this I vow, promise, and swear—so help me God, and these holy Gospels.**

* The words in Italic constitute this Creed, the oath of all Beneficed Priests, Professors, and Bishops, who must take it, and these are used when it is administered to them.

PART V.

THE CREED OF POPE PIUS TESTED BY HOLY SCRIPTURE.

SYNOPSIS OF CONTENTS.

THE poor, and even children, should try and learn why they are Protestants. We are so used to our Protestant privileges, we even forget why we have them, or how we hold them; while persons who are far less taught in the Bible than we, know by experience what Popery is, and what Papists believe.

But we who have the Bible, ought to know better than they why their Creed is wrong when we are taught what it is. Every Romanist is taught a Creed called "Pope Pius's Creed," and which begins with the Nicene Creed, which is old and scriptural, and adds twelve new articles, every one of which is unscriptural. They are these:—

- I. That tradition is to be received with equal faith as the Bible.
 - II. That the Scripture (which they teach includes the Apocrypha) is to be understood only in the sense the Church of Rome explains it.
 - III. That there are seven Sacraments.
 - IV. That the erroneous teaching of the Council of Trent on the subject of original sin and justification is to be received.
 - V. Transubstantiation.
 - VI. Purgatory.
 - VII. Invocation of saints.
 - VIII. Adoration of images.
 - IX. Indulgences.
 - X. Obedience to the Pope as head of the Universal Church.
 - XI. Obedience to the canons and councils, especially the Council of Trent.
 - XII. To hold this faith till death, and to compel others to do so. Latin prayers and confession.
- Pray for the poor Romanist, and thank God for our own Bible blessings.

THE CREED OF POPE PIUS TESTED BY HOLY SCRIPTURE.

As three Sunday-school children were returning home to their cottage, one Sunday morning, the following conversation took place between them. Little Mary began :—

“I hope Miss B. will not ask us about the sermon when we go to school this afternoon, for I am sure I could not understand it.”

“It was very difficult,” said Ann; “but there were some pretty stories in it too. I dare say Miss B. will tell us what it meant.”

“It was all about Popery,” said James, their elder brother; “and my teacher told us the gentleman who preached had been in foreign parts, and had seen all the strange things they do there.”

“I wish I had known that, I would have attended better,” said Ann, as they entered their father’s cottage.

They found him up, but looking very pale, for he had been long ill; and as they sat down to their frugal dinner, he began asking them about the sermon.

“I hope,” he said, “you have remembered it well, for your mother’s sake as well as mine, since she has been kept at home to nurse me.”

James. Indeed, father, it was a very hard sermon. A strange gentleman preached. It was all about Popery, and how Englishmen were once Papists, and then they had no Bibles, and no schools for the poor ; and that in foreign parts, where Popery is still the religion of the country, it is just the same now. And he told us a great deal about a good man called Luther, who was once a Papist himself, but who found a Bible and read it, and saw how opposed to the Bible, Popery was. Luther soon began to teach other people. Among the rest, he taught Englishmen why Popery was wrong, and why they ought to be Protestants. I forget what more he said, but perhaps we shall remember after being questioned about it at the Sunday-school.

As soon as the meal was finished, the children went again to school, where they found the strange gentleman who had preached in the morning.

As soon as the opening hymn had been sung, the children were not directed to commence their classes, as was usually the case, but the stranger began to speak to them.

"My dear children," he said, "your minister has requested me to have a little conversation with you to-day about Popery, for it is right that even little children should understand something about it, especially now we have so much of it in our own country, and have every reason to fear lest it should increase still more. Your teachers tell me that you generally give them an account of the sermon you hear, and that some

of you often remember very nicely ; but I dare say you found the sermon you heard to-day rather difficult to understand, did you not ? And yet a little Irish girl or boy who could neither read nor write, and who had never seen the Bible, would understand nearly all this difficult sermon. Can you tell me why that is ?” The children looked attentive, but were not ready with an answer. “Then listen very attentively,” said the gentleman, after waiting a few moments, “while I try and make you understand ; and, to make it plainer, I will tell you a story :—

“Once I was in London, and a gentleman asked me to take his class at the Sunday-school, as he was ill. I found some nice attentive and clever boys, who knew their Bible well, and answered nearly all the questions I asked them about the meaning of their texts, and hymns, and other lessons. Only one boy seemed at a loss, and he, I was told, had been a very little while in the school. By-and-by, we began to read, and the chapter we read was the xvth of St. John’s Gospel, which you may open your Bibles and look at. You see it is about a vine and its branches. The vine means Jesus Christ, and the branches His people. But I cannot stop now to explain this beautiful chapter, as I tried to do to those boys in London. I can only tell you we talked a great deal about planting and watering, and the sun shining, and making the fruit to ripen ; and we spoke, too, about the good and fruitful branches, and how branches that bore no fruit showed they had no share in the sap, and

were cut off and burned. And then I tried to make them understand what abiding in Christ meant, and how Christ's true people were like a branch really growing on a tree, and thus partaking of the nourishment the tree has to impart ; and I reminded them how soon the branch would wither and die if it were cut off and separated from its parent tree.

"Now, I dare say you in the higher classes would have understood all this very well, and I dare say even the little ones could make out a great deal of it ; but that day I was quite surprised, as I looked at my class in London, to see the lad who had answered so indifferently about his lessons, listen to this explanation with such a look of comprehension and interest, and to find him answering (when I afterwards questioned them about it) better than any of the clever boys. They who had answered so well with their texts and their proofs, evidently found it hard to understand about trees and plants.

"I must explain how this happened. The clever boys had lived all their lives in the very midst of London. They had never walked in the country fields, and gathered the fresh flowers, as you do. Probably they had never seen a vine in their lives ; therefore, intelligent as they were, they found it difficult to enter into the subject. The boy, who had lately come amongst them, was the son of a gardener, and had passed his life amongst such things. The poor fellow had lost his father, and had come to London with his mother, who had found some employment there ; but he remembered all he had seen and heard, and therefore,

though in most things worse taught than his companions, when he met with a chapter about plants, he would know by experience, and not by hearsay, what these things meant. And now you see why an Irish child would understand better than you, a sermon about Popery, because he sees it all around him. *You think it strange* to hear of people praying to the Virgin, and supposing that she (even if she could hear them) would be more ready to help them than Christ. It is *not strange* to him; he has been taught it from his very cradle.

“But when I tell you what unscriptural things the poor Romanist is taught, you, who have learnt so much of the Bible, ought to be far better able than the Irish Romish child, to give me proofs from Scripture that these things are wrong, and to tell me also the way in which Christ offers to save every poor sinner who comes to Him.

“The poor Romanist is never taught how free Christ’s way of salvation is. The way of salvation to him is made very difficult. Often he does not have the Bible put into his hands, and he is taught a creed which is full of error.

“I am afraid you will find it hard to understand what he is taught, but I shall try to make it plain to you, for I wish you to know about it, that when you see how unscriptural it is, you may pity the poor Romanists very much, and prize your own privileges.

“This Creed or Confession of their Faith, is named ‘Pope Pius’s Creed,’ because a Pope, who was called Pius, put it together. Every Papist in the world has to learn and believe it.

The Nicene Creed (which had its name from a place called Nice, where it was written, about 300 years after Christ's birth) is put at the beginning, just as if it belonged to it, but it does not. The Nicene Creed is quite Scriptural, as you shall hear.

THE NICENE CREED.

I believe in one God the Father, Almighty, Maker of heaven and earth, and of all things, visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds. God of God, Light of Light, Very God of Very God, begotten not made, being of one substance with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified, also for us, under Pontius Pilate. He suffered and was buried, and the third day He rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end:

And I believe in the Holy Ghost, the Lord and Giver of life; who proceedeth from the Father and the Son; who, with the Father and the Son together, is worshipped and glorified; who spake by the Prophets.

And I believe in one catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen,

SCRIPTURE PROOFS.

Mal. ii. 10.
Gen. i. 1.
John i. 3.
Jude 25.
John iii. 16.
John i. 2.
John i. 9.
Jude 25.
John x. 30.
John i. 3.
John iii. 16.
Luke i. 35.
Luke ii. 5—7.
Rev. v. 9.
Matt. xxvii. 2.
Matt. xxvii. 35.
Matt. xxvii. 60.
Matt. xxviii. 6.
Luke xxiv. 51.
ol. iii. 1.
Acts x. 42.
1 Thes. ii. 12.
John vi. 63.
Rom. viii. 9.
John xiv. 16.
Mat. xxviii. 19.
2 Tim. iii. 16.
Eph. ii. 19—22.
Titus iii. 5.
John v. 28.
Rev. xx. 6.

"But now listen to the twelve unscriptural tenets, or teachings, added to it by the Church of Rome. I shall tell you one by one, and we will put it into plainer words for you.

"I. I most stedfastly admit and embrace Apostolical and Ecclesiastical traditions, and all other observances and constitutions of the same Church."

"Do you know what tradition is?

"Things taught by word of mouth, not written in the Bible.

"So you see the first thing the Romanist is taught is in plainer words,—

"'I believe all the Church of Rome tells me, that the Apostles and other holy persons have taught, though it be not in the Bible; and I will obey all the observances and laws the Church of Rome commands, without inquiring if they are contrary to Scripture or not.'

"Now, what does God say to this? 'Ye shall not add to the Word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you.'* 'Thus have ye made the commandment of God of none effect by your tradition.'† 'If we (the Apostles) teach any other gospel than that ye have received, let him be accursed.'‡

"II. I also admit the Holy Scripture, according to that sense which our Holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

* Deut. iv. 2.

† Matt. xv. 6.

‡ Gal. i. 8.

“Do you know what is meant by the Fathers? Perhaps not.

“The Fathers are the people who, in old times, wrote about the Bible. They wrote a great many large books. Sometimes they wrote according to Scripture, sometimes not, and they often contradicted each other.

“Listen, then, to what this second article teaches,—

“I believe the Holy Scriptures, but instead of reading them for myself, with prayer to the Holy Spirit to teach me to understand them, whatever the Church of Rome tells me all the old writers say they meant, I will believe.

“What does God say to this?

“‘From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.’* ‘To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.’”†

“You see God says we are to go to the law and testimony, that is, to the Bible, and examine what we hear at God’s house, and at school, by *that*, and God says the Bible is able to make us wise unto salvation, without tradition, without consulting the Fathers, without asking a body of men who choose to call themselves the Church, to decide for us about what it means. Instead of all this, we may go and ask God Himself to teach us, and He promises to ‘give his Holy Spirit to them that ask Him.’”‡

* 2 Tim. iii. 15.

† Isaiah viii. 20.

‡ Luke xi. 13.

"Now, tell me, how can a poor ignorant child know the right meaning of the Bible?

"'You told us, Sir, just now, God would send His Spirit to help us if we asked Him.'

"Not only *I* said so, but I showed you that *God* said so. When we explain anything to you, we tell you what the Bible says about it, and so we (who know more) may help the young and ignorant very much. But we never say to you, as Rome does, you must believe it, because *I* say it, whether I can prove it from the Bible or not. But we must go on to the next thing the poor Romanist believes,—

"III. I also profess, that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony: and that they confer grace; and that of these, Baptism, Confirmation, and Orders cannot be reiterated without sacrilege; and I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments."

"Now, this is very difficult for you, but some things in it you can understand if you try. Christ appointed the outward sign of water in Baptism, and water is a type of the Holy Spirit; and He commanded us to receive bread and wine at the Lord's Supper, which is to teach us that His body was wounded and His blood shed, and this remembrance ought to fill us with holy love to Him for His love in dying for us. The word sacrament is not found in the Bible, but there is no harm in using it, if by it

we express a Scriptural thing. But the outward act in a Sacrament can do us no good, unless we have what God signifies to us by it.

“Does the Bible say so?

“‘Man looketh upon the outward appearance, but the Lord looketh upon the heart.’* ”

“So you see in plainer words this article says, ‘I believe there are seven sacraments (though only two are found in the Bible), and that the mere outward sign in these sacraments always confers the grace of God (however determined towards sin the heart may be), and I believe that a man cannot be saved without these sacraments, though all are not necessary to every one; also, that it would be a great sin to repeat Baptism, Confirmation, and Orders (which last means setting a man apart to be a minister); and I believe that the way in which these sacraments are administered in the Church of Rome is quite right.’ ”

“Do you know how the sacraments are administered in the Church of Rome? I cannot stop to tell you much, but I must just tell you that in baptism they mix oil, &c., with the water, and in the Lord’s Supper they will not let any but the ministers have wine, only bread!

“Did Christ say the people must not have the wine as well as the bread?

“No. He said of the wine, ‘Drink ye *all* of this.’†

“But we must go on,—

“IV. I embrace and receive all and every one of the

* 1 Samuel xvi. 7.

† Matthew xxvi. 27.

things which have been defined and declared in the holy Council of Trent, concerning original sin and justification."

"What is original sin ?

"The wicked nature we are born with.

"What is justification ?

"Having our sins forgiven, and being restored to the favour of God, through the merits of Christ.

"Can we do anything to deserve that God should forgive us our sins ?

" 'All our righteousnesses are as filthy rags.'*

" 'There is none that doeth good, no not one.'†

"How then can we be justified and saved ?

" 'The blood of Jesus Christ his Son cleanseth us from all sin.'‡

"Now listen to me. There is a city called Trent, where, about 300 years ago, a great many bishops, &c., met, at the command of the Pope, to consider what ought to be believed. They wrote down what they decided upon. Those who loved their Bibles knew that most of the things they wrote were contrary to God's Word ; but the Church of Rome agreed that all they said should be the law, and that whosoever would not believe and obey should be punished, put to death, if possible ; and Pope Pius's Creed was written as a short account of the things they decided upon.

"Now I will tell you what this Council says about original sin and justification.

"It owns that man is born in sin, and deserves eternal punishment ; but it teaches that baptism,

* Isaiah lxiv. 6. † Romans iii. 12. ‡ 1 John i. 7.

&c., takes away original sin, and that we may deserve grace, and that those that say that 'the grace by which we are justified is only the favour of God, and that we are justified by faith alone, are to be accursed.' *

"Inso saying it curses the Word of God, which teaches us that we are justified *freely*,† not because we deserve it, but because Christ has deserved it for us, and that by saving faith this grace becomes ours.

" 'Being justified by faith, we have peace with God through our Lord Jesus Christ.'‡

"But good works are not left out in the Bible or by Protestants. We are taught that Christ gives His Spirit to those whom He saves, to make them holy, for the tree is known by its fruits.§

"V. I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy Sacrament of the Eucharist, there are truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament."

"The Mass and Eucharist mean the Lord's Supper.

"You see, instead of being something we might remember Christ by, the Church of Rome

* Decrees of Council of Trent.

† Romans v. 1.

‡ Romans iii. 24.

§ St. Matthew xii. 33.

calls it a *sacrifice* which the priest offers to God for the living and for the dead. Does God tell us of any sacrifice after Christ's death? God says, 'There remaineth no more sacrifice for sin;'^{*} 'Christ died once for all;'[†] 'He made one sacrifice for sin for ever.'[‡]

"And can it be any use to offer sacrifices or prayers for the dead?"

"No; 'As the tree falls, so it lies.'[§]

"'Now is the accepted time.'^{||}

"It goes on to tell us that the bread and wine are changed into Christ Himself, and to explain that *this* is what that difficult word transubstantiation means. No wonder they command all the people to kneel down and worship the bread before they eat it, if they believe it is really changed into Jesus Christ.

"Does Christ tell us the bread and wine is changed into his body and blood?"

"No, He says, 'Do this in *remembrance* of me.'[¶] We *remember* the absent.

"But does He not say, 'This is my body and my blood?'"^{**}

"Yes; but He also says, 'I am the door;'^{††} 'I am a vine.'^{‡‡} But nobody imagines He changes himself into a door or a vine. These teach what He is to his people. As a door He lets them into his fold, and as bread He strengthens them and nourishes them when

^{*} Heb. x. 26.

[†] Heb. x. 10.

[‡] Heb. x. 12.

[§] Eccles. xi. 3.

^{||} 2 Cor. vi. 2.

[¶] 1 Cor. xi. 24.

^{**} Matt. xxvi. 26—28.

^{††} John x. 9.

^{‡‡} John xv. 1.

there. He had before compared himself to bread." *

"VI. I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful."

"I must explain this in other words. It is as if it was said, I believe there is a dreadful place full of fire, into which the children of God go at death, and are kept there sometimes thousands of years, until all their sins are punished enough for them to go to heaven. And I believe when kind people give suffrages (that is to pay the priests to say prayers or offer the mass) that the souls in purgatory will be allowed to come out and go to heaven."

"Do we read of purgatory in the Bible?"

"No; only of heaven and hell. No doubt this is invented that the priests may get more money, for they never say any prayers to help people out of purgatory without being paid for it."

"Can you remember any text that shows there can be no purgatory?"

" 'Absent from the body, present with the Lord.' † Lazarus was at once in Abraham's bosom (the Jewish expression for heaven), and the rich man at once in hell." ‡

"The next is:

"VII. Likewise, that the saints, reigning together with Christ, are to be honoured and invoked; and that they offer prayers to God for us, and that their relics are to be held in veneration."

* John vi. 48. † 2 Cor. v. 8. ‡ Luke xvi. 22, 23.

“What does God say about the saints reigning with Christ?”

“That the bodies of all God’s people shall rise before the bodies of the wicked do, and shall live and reign with Christ a thousand years.”*

“‘The dead in Christ shall rise first.’† That time is not yet come; the saints are not yet reigning with Christ.”

“But are not all Christ’s people with Christ directly they die?”

“Yes; their souls, washed in his blood, *rest in* Christ’s love, and are blessed in his presence;‡ but their bodies lie in the grave till the day of resurrection, and then their happiness will be far greater, and it is then they shall reign with Christ.”

“What is a relic?”

“If I had a dear friend who was going away, and I cut off a lock of his hair, and kept it, that would be a relic. I might take pleasure in looking at it, but I should not consider it as anything sacred. But the Papists show people old bones and teeth, and also pieces of wood, which they say were taken from Christ’s cross, but which are really enough to make twenty crosses, and they tell them these often work miracles; so the people kneel before these *relics*, and ask the saints to persuade God for Christ’s sake to help them. So this seventh sentence means,—

“The saints who have long since died, and the bones, &c., of their dead bodies are to be asked to help us in our troubles, and we believe that

* Rev. xx. 6. † 1 Thess. iv. 16. ‡ 2 Cor. v. 8.

these saints hear our prayers, and pray to God for us. But we find nothing of the kind in the Bible; and, as we were saying a little while since, all this robs Christ of his office as Mediator, who purchased this honour for himself alone, by shedding his blood.

“ Prove this from Scripture.

“ Christ says : ‘ I am the way, the truth, and the life ; no man cometh unto the Father *but by me.*’* The next thing they are taught goes further still :—

“ VIII. I most firmly assert that the images of Christ, of the Mother of God, ever virgin, and also of other saints, may be had and retained ; and that due honour and veneration are to be given them.”

“ It teaches that we may make images of Christ and the Virgin Mary, and other saints, and that we may keep these images, and consider them as holy things, and say prayers to them.”

“ You will not wonder to hear after this that in places where the Church of Rome is not afraid of being found out, they do not put the Second Commandment into their books, but make ten commandments by dividing the last into two. Sometimes they tell people that they are not idolaters, for they say they do not give these saints and their images such a high degree of worship as they pay to God. But when I tell you some of the prayers I find in the prayer-books they use in their churches, I think you will scarcely believe them :—

“ Oh Mary, help us ; succour the wretched,

* John xiv. 6.

assist the weak-hearted, cherish the fearful, give what we ask, because you are the only hope of sinners.*

"Again,—‘Oh God, who by innumerable miracles hast honoured blessed Nicholas thy Bishop, grant we beseech thee that by his merits and intercession we may be delivered from the flames of hell.’*

"Is it not shocking to call others besides Christ the only hope of sinners, or to plead the merits and intercession of any but Jesus alone?"

"What does God say of idolaters?"

"That they are to be shut out of heaven with murderers, liars, &c."†

"Is Mary the mother of God?"

"No, she is the mother of Jesus, as man. It was because the Holy Ghost came upon her that He was called the Son of God."‡

"Did Mary continue a virgin?"

"No; after Christ was born she became the wife of Joseph."§

"The next is quite as contrary to Scripture:—

"IX. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people."

"I dare say you do not know what indulgences are, and before I tell you I must remind you that God requires us to obey Him perfectly in thought, word, and deed, without once doing wrong. Does any one ever do so?"

"‘If we say we have no sin we deceive ourselves, and the truth is not in us.’"||

* "Breviary," or Romish Prayer-book. † Rev. xxii. 15.

‡ Luke i. 35.

§ Matt. i. 24.

|| 1 John i. 8.

“And when God’s Holy Spirit helps us to do anything a little right, is there any merit in it?”

“No, ‘by the grace of God I am what I am.’” *

“But suppose any one could do *all* God tells them *all* their life, would they have *deserved* reward?”

“No, they would still be ‘only unprofitable servants,’ because they had only done what was their duty to do.” †

“Now listen. Though the Scripture tells us this so plainly, yet the Church of Rome teaches that many very holy persons have done more than God requires, especially by fasting and saying prayers and hurting their bodies; and that Christ permits their extra good works to be sold by the Pope, to be put down to the account of those that buy them.”

“These good works which they buy are called *indulgences*, and they hope by means of them to escape purgatory at least; and they say that it is very useful to Christians to buy them. No doubt the priests find it very useful to *them*, since it brings them money; but you see Popery is not a religion for the poor, for we never hear of a priest helping people (freely) out of their troubles. Surely, if they believe their prayers could get people out of the pain of purgatory, it would be kind to do it even when not paid for it. But the Word of God offers salvation to perishing sinners ‘without money and without price.’ ‡

* 1 Cor. xv. 10. † St. Luke xvii, 10. ‡ Isaiah lv, 1.

“The 10th Article says :—

“X. I acknowledge the Holy, Catholic, Apostolic, Roman Church for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, Successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.”

“What does Apostolic mean?”

“According to the teaching of the Apostles.”

“Is the Church of Rome apostolic?”

“No, nor holy either; for we have found it opposes the Word of God spoken by the Apostles,” &c.

“So we here acknowledge the Church of Rome to be holy, though it contradicts God’s Holy Word; apostolic, though it teaches contrary to what the Apostles taught; that it is the mother of Churches, though it was really the daughter of the Church of Jerusalem (which was the first Church); and their mistress, though it shows no right to such an authority. We acknowledge St. Peter to be the chief of Apostles and Vicar of Christ, or head of Christ’s Church, though in the only instance in which we find the Apostles meeting together, it is James who seems the chief (if any chief), for he hears all opinions, and then says authoritatively, ‘Therefore *my* sentence is,’ &c.* And we acknowledge the Pope to be Peter’s successor as Bishop of Rome, though we have no proof Peter was ever Bishop of Rome, and if he had been, the Pope can bring us no proof that Christ permitted Peter’s successors to have any special power. Lastly, we promise obedience to the Pope, although he teaches us so much

* Acts xv. 19.

contrary to what Peter taught by the Spirit of God in his Epistles.

“ We read next :—

“ XI. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.”

“ This is promising by wholesale, since the books in which the Councils wrote their decisions are very large, and some contradict others, and few Romanists have read half of them.

“ So we may read it thus :—

“ ‘ Though the Councils often contradict each other, I promise to believe them all; and though they teach contrary to Scripture, I will call them holy and sacred. Especially I promise to curse and reject everything the Church of Rome and Council of Trent calls heresy, although these heretics are often people who choose to believe God rather than man, and who read and obey His Word.’

“ Now hear the last :—

“ XII. This true Catholic faith, out of which none can be saved, which I now freely profess, and truly hold; I, N., promise, vow, and swear most constantly to hold and profess the same whole and entire, with God’s assistance, to the end of my life; *and to procure, as far as it lies in my power, that the same shall be held and taught to all who are under me, or are intrusted to my care.* Amen.” *

* The words in italics are scarcely part of the Creed, and with a slight alteration form the oath of all priests of the Church of Rome.

“What does Catholic mean?”

“Universal, all over the world.”

“Popery has no right to be called Catholic. All true believers are members of one invisible Church, and CHRIST is the Head, and not the Pope. Some of the members of Christ’s one Catholic Church may be called Dissenters, and some Churchmen; and some may even, through all the errors of *Popery*, grope their way to Christ; but there is no Church on earth of which we can say *all* its worshippers belong to this one universal invisible Church, out of which no one can be saved.

“This Article is a solemn oath. Those who repeat it solemnly swear always to continue in the Church of Rome, which falsely assumes to be the only true Church, and to make every one they have power over do the same.

“May God in His infinite mercy show to many the heinous guilt which lies on that Church, and lead them out of it! Probably, if the Lord has this mercy on them, they will feel, as far as Rome can reach them, what the last sentence in their Creed means, for there she promises to persecute those who differ with her; and well has she followed her Creed,—by shedding the blood of the people of God.

“You now see the faith of the Church of Rome. How contrary to the Bible! How contrary to Protestantism, which is the religion of the Bible!

“I could tell you much more—how they say prayers in Latin at public worship, though God says no one is to speak in a strange, unknown

language in the church, unless some one is there to explain it.*

"Also how they tell us God will not forgive our sins, unless we confess them all to a priest, and ask him to forgive them; but 'who can forgive sin but God only'? †

"These and many more such unscriptural things are taught by that Council of Trent which they promise in the 11th Article to obey, and are also included in the 3rd Article, which speaks of the ceremonies and observances of the Church of Rome.

"But our time is now more than expired.

"Let us, before we part, kneel down together and beseech our God to give us His Spirit, that we may prize with thankful hearts the many means of grace He has mercifully given us, and let us ask Him to extend those blessings to others who are yet in darkness; and, above all, that He will watch over our own beloved country, and protect us from the increase of those errors which we fear are leading many away from the pure Word of God even in favoured England."

The children knelt down in silence while he offered a simple prayer, and then quietly and thoughtfully proceeded to their homes.

* 1 Cor. xiv. 27, 28.

† Mark ii. 7.

PART VI.
ENGLAND'S PROTESTANTISM.

SYNOPSIS OF CONTENTS.

WHAT fine scholars poor men may become, if they spend their spare time in useful reading. Their more ignorant neighbours will do well to talk with them, and find out how they manage it.

Everybody ought to know something of the history of his own country. But we cannot even understand history aright, unless we know our Bible.

England was a heathen country once, but soon after the death of Jesus Christ, learned about the Gospel.

After some time, England became a Romish country. One reason for this was that the poor had little means of knowing what the Bible taught.

Wycliffe.—Persecution of the Lollards.

The Reformation.—Henry VIII.—How God makes use of evil men and good men alike, to work out His will.—Edward VI., and his care that the Bible should be within reach of his people.

Mary tried to undo all he had done, and cruelly persecuted the people of God. But, in the reign of Elizabeth, Protestantism was firmly established in England, and was the religion of the country for nearly 100 years.

Then James II. was King, and he tried to bring back England to Popery. But his subjects knew what Popery is better than people know now, and they would not consent.

He was obliged to leave the kingdom, and William and Mary were chosen to reign.—From that time Protestantism has been the professed religion of our country.

But, as Popery is so suited to our natural hearts, the only way to keep safe is to keep close to Jesus.

ENGLAND'S PROTESTANTISM.

OUR young friends had much to tell their parents, and certainly remembered what had been said very well, considering how new all these things were to them.

One thought, however, seemed much to interest them. They had been told that England had once been a Papal country, and they longed to know more about their own native land. Their father could not tell them; "but," said he, "very likely John Bates knows about it. He is such a fine scholar, and has read so many books. I wonder how a poor man like him, who has to work hard for his family, gets time to read so much."

"Why," said his wife, "I asked him about it one day, and he said, 'Well, neighbour, I love to read, and perhaps that makes me remember it better than if it were a task. Besides, my boys are growing up now, and it would never do not to be able to teach them a bit, and to answer their questions. And then you see we get many books from the lending library, just by paying a penny a-month. I never read foolish books, and seldom waste time over the newspapers, and such like things. A poor man's leisure is too precious for that. The little time he has to spare from his

Bible, ought to be given to things which will help him to improve his mind, and not to trash."

"Well, Sally," said the father, "you have a brave memory, and there is a great deal of truth in what John says; and if he calls to inquire after me to-morrow, we'll ask him to come in the evening when his work is done, and tell us all about it."

And now I must tell you, that when John did next call, the request was made, and readily agreed to; and one evening, John sat by the fire of his friend Harry, to tell him and his family all he could about Popery in England. As perhaps, you are not such a good scholar as John, I will tell you some of the things he said.

Thus he began: "I must say I was like you; I did wonder, when I heard so much talk about Popery, what Old England had been doing in those days, and what sort of religion she had then; and so I searched for those books in the lending library, which would tell me about it; and I found so many interesting things, some sorrowful and some pleasant, that I don't know which to tell you."

"Will you tell us," said Harry, "if the English were always Christians?"

"Why, I take it," said John, "every nation except the Jews, were heathen, when Christ came—England was, at any rate; though it seems strange to us, that sensible men should kneel down and pray to gods of wood and stone; but I suppose there are many heathen countries where they do so now, as the missionaries tell us."

"Aye," said James, "the gentleman at school

told us the Romanists did so too; and my teacher said there were many Romanists in England who did so."

"Ah, poor creatures," said John; "no wonder, if they don't read their Bibles, that they get into any error. We are poor weak creatures, and need help every hour; and yet people dare to anger God, by neglecting all He says, till He gives them up to strong delusion, as St. Paul says, to believe a lie.*

Harry. Well, but about England: when did we become Christians?

John. Why, the country was called Britain in those days; and it was not a very long time after Christ's death, that the people learned to know the true God, and many of them believed on Him. England did not receive the errors of Popery so soon as many other countries. Popery was not at first what it was afterwards. I take it, Churches, like men, don't grow wicked all at once; but very soon people began to fall into different mistakes in various places; and when Rome got power, and the Popes of Rome became a kind of kings as well as bishops, they seemed to have had a fancy for adopting all these mistakes, and calling them truths, and they soon began to persecute those who would not believe as the Pope taught them. So the Church of Rome grew more and more unlike Scripture, and it tried to put down every other Church, and declared God had made Rome the one great Church, and all people must obey *her* bishop. It is strange how the Romish Church managed to get kings and

* 2 Thessalonians ii. 11.

emperors to help her put down all who would not submit; and how, at the Pope's bidding, one king would fight against another, to make him obey.

Harry. But did nobody read the Bible, and find out about the mistakes?

John. I suppose the priests could read the Bible; but as they got money out of the people, by keeping them in ignorance, I dare say they were not very anxious to undeceive them, and the poor could not get a Bible very easily. You know they had not printed books then; and think what a long job it must be to write out the Bible! Why, I read it would cost 20*l.* of our money to get a New Testament alone; and 20*l.* was quite as much as a poor man was paid for a year's work. And then if people had had a Bible, only a few could read.

Harry. But they heard some of it read, when they went to a place of worship, surely?

John. Very little of it. The prayers were read in Latin; and often the lessons and sermons, instead of being out of the Bible, were about some saint. Besides, the people of England, if they had been able to read, could not understand the old translation; the language they spoke was so altered since that was made.

Harry. I can't tell what the poor people could do then.

John. Why, you see God always keeps up a little body of good men in the world to serve Him, and there were a few *then*, who, though they were called by the same name as other *omanists*, knew better, and taught the people

enough truth to save their souls. At last, a good man, a priest named Wycliffe, determined to translate the Bible for them into such words as they could easily read. After this the people got parts of the Bible, some one portion and some another, and so learned a little more. I always wonder how it was Wycliffe was let to die in peace; but there was a good Queen, wife to the King of England, who used to befriend him. The King's uncle too, who was called Duke of Lancaster, was very powerful, and he protected him, and so Wycliffe was not hurt. But the priests and Romish bishops burned the English Bibles wherever they found them, and as soon as they could, they got a law made to punish any person who had one. Yet many found out the truth; and then began great persecution in England. Those who studied the Bible, and became what we now call Protestants, were nicknamed Lollards, which signifies "evil weeds."

Harry. I fancy their persecutors were the evil weeds in God's sight. I am glad, however, there were some good men in England.

John. The poor Lollards were often branded on the cheek with a hot iron, or were whipped, and several were burned to death, and, indeed, the priests showed much cruelty. For instance, when William Tylsworth was burned in Buckinghamshire, at Amersham, they compelled his own daughter, a married woman, to set fire to the pile which consumed him. Rich and poor were alike persecuted. Lord Cobham was burned, as well as many poor men. You have

heard that the priests pretend in the mass, as they call the Lord's Supper, to turn the bread into the real body and blood of Christ. One man, named George Badby, was burned for only saying this was impossible. At Coventry, six men and one woman were burned, and you would never guess what for.

Little Mary. Do tell us, John.

John. Well, it was for teaching their children the Lord's Prayer, and the Ten Commandments in English.

Ann. And what was the harm of that?

John. You see they always said the Lord's Prayer in Latin, and they were quite afraid of English reading and English prayers. No doubt Satan, who is a murderer from the beginning,* set them on to do it, and you know he hates reading the Bible and prayer; they might hear or read good things in Latin because they could not understand them. But, in spite of all his efforts, the truth went on increasing, and about 300 years ago an English King declared the Pope should no longer be master here.

Sally. I suppose, then, he was a very good King of England?

John. Indeed, neighbour, you are quite out there. I thought just as you do at first, but I soon found that Henry VIII. (that was his name) only wanted to please himself, and did not care at all about the truth. Then I remembered that verse where God calls the Assyrian a rod in his hand, although, as God tells us, "he thinketh not so, neither doth his heart mean

* John viii. 44.

so." * The Assyrian only meant to do *his own* will, but God used him to do *His* will. Just so Henry VIII. only wished to put away his wife and get another, and as the Pope refused to give him leave, he quarrelled with him.

Sally. And did he put the poor woman away?

John. Yes, indeed, he did, and several more too, one after the other. Some he was not contented with getting rid of, but must needs cut off their heads.

Harry. Well, but, neighbour, what could all this have to do with the Christians? I should not think *that* King would wish his people to read the Bible.

John. No, indeed; instead of this he burned many good men, and hanged others, for though he had quarrelled with the Pope he was a Papist in almost everything else. But the thing was this,—Just at this time began in Germany what is called the Reformation. A good man named Luther declared publicly, that Popery was wrong. † He was very clever and learned, and disputed with all the wisest Romanists, and, by God's grace, convinced a great many of them. Other good men soon began to study these things in different countries in Europe. I cannot remember all their names; there was Calvin and Zwingle, and Melancthon and Knox, and many more who taught the people round them. The Pope was frightened when he found so many turning away from Popery, and he cursed them, and declared they would all go to hell. Henry

* Isaiah x. 7.

† A.D. 1517.

VIII. was his friend at first, and even wrote a book against Luther, but as soon as he and the Pope quarrelled, he allowed his subjects to listen to these things just to plague the Pope, though, as I told you before, he punished the people if they did not say they believed just what *he* believed. However, some of his own children knew better than their father. He had one son, named Edward, and when I read about him, I thought of the young Josiah in the Bible. He was a real Christian, and as soon as he came to be King, tried all he could to get the people taught. Archbishop Cranmer, his tutor, persuaded Henry VIII, as Bibles were still very dear, though printing had been discovered,* to order a Bible to be bought for every parish and kept in the church (which used to stand open), and then people could go and read the holy book when they wished. To prevent its being taken away, it was fastened to the desk by a chain.

Mary. Oh, what a funny thing! And what else did this good young King do?

John. He did not live long, but he did a great deal of good in his short life. His sister *Mary*, who was made Queen after his death, tried with all her might to undo it.

Sally. I suppose she took after her father, Henry VIII.

John. Indeed, poor woman, she seems to have hated everything good beyond all who went before her. She asked the Pope to be friends with England again, and made the Parliament kneel down on their knees before one of the

* Printing invented, A.D. 1440.

Pope's servants, till he pardoned them in the Pope's name. And then she began to burn all who would not go back to Popery, and it is astonishing the numbers she burned or otherwise punished in her short reign of six years. Among the rest she burned the good Archbishop Cranmer. That was the end of the Pope's power in England, for after this they had a real Protestant Queen. Her name was Elizabeth (she was another of Henry VIII.'s daughters), and she soon brought back all things as they were before Mary came. She reigned a long time, and the Pope cursed her, and said her subjects were not to obey her. But God blessed her, and gave her her subjects' hearts, and England prospered, and grew free and happy. Only once since then, as I can find, have we been in any danger of Popery again till now.

Harry. When was that, John ?

John. That was almost a hundred years after. There was a king called James II. He was a Romanist, and desired to bring England back to the Popish Church. He began by sending away all those who told him that the laws of England were Protestant, and did not allow old Popish practices. He went on for some time, and the Protestants grieved to see how Popery was rising again in England, in spite of the blood of their martyrs. They were a loyal people, and felt a scrupulous dislike to oppose their king, but they could not see the Bible disregarded without a struggle. And besides this, they were wide awake to the danger ; they knew more about Popery than we do, and feared it accordingly.

They knew it could never be a mere sect having its own opinions and living at peace with its neighbours, but would try to put down all others, and would persecute as soon as it got power. They knew too that Popery can not be loyal, for every Romanist believes his Protestant sovereign under the curse of God, and that he is bound to obey the Pope if he tells him to do anything whether contrary to the laws or not. I wish the people understood this as well now, for we are in just the same danger at this moment as then, except that, thank God, we have a Protestant Queen. God bless her, and teach her to know and do his will in this and every matter !

Harry. Amen to that prayer, neighbour : but did that king succeed ?

John. Oh no ! If he had gone on more quietly (as even the Pope advised him to do) he might perhaps by degrees have accustomed the people to his ways. He thought to deceive them by pretending to grant liberty of conscience to everybody, but in reality he meant only to give Popish priests and bishops the opportunity of beginning all their old ways again. He hoped Dissenters would join him in this, because they had been complaining that the Church of England had more liberty than they had, just as the Romish Church hoped when they sent Dr. Wiseman to England. But the Dissenters were too wise, they knew Protestantism was worth much more than their little grievances, though they had many more than they have now. They knew that Popery would soon take away the liberty they had ;

beside they loved their God and their country too well to accept such help. The whole country was awake—*Then* they understood the thing better than *now*.

Sally. But it was worse for them because of their Popish king.

John. Yes, it was. Well, the king ordered the declaration of his will to be read aloud in the churches; eighty-five clergymen, in London alone, pledged themselves not to read this declaration. In only four congregations in London was it read, and even in these as soon as it was begun the people left the church. Seven bishops with the archbishop at their head delivered a petition against it. James was very angry, and committed the bishops to the Tower—that strong prison in London, and said it was treason against him.

Ann. Oh ! poor men ; did the king have them hanged ?

John. Oh, no, Ann ! In our happy country, especially after it became Protestant, no king, even in those days, could punish any one till he was tried and found guilty ; and these Bishops were tried. But the honest jurymen, after being locked up all night, declared them NOT GUILTY of any crime, and then the king could not keep them in prison. That was a joyful day for England. The cheers of the people, the firing of guns,—the bonfires as soon as it was dark, the bells for early prayers ushering in the next morning, which was Sunday, all showed the feelings of the people. And as the tidings were known in every part of England, the like joy was shown. The king was frigh-

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tened, but it was too late. The people felt they could not trust him with (what was dearer than life to them) their Protestant faith. He had made the most solemn promises to them, and had broken them all. There was a daughter of James who, with her husband, was a firm Protestant. They were called William and Mary, and they were invited over to reign in England. James quietly left the country, and though for some time he tried to keep Scotland and Ireland, yet he was driven away from those countries too. Since this we have always had the quiet enjoyment of Protestantism and liberty of conscience.

Harry. Thank you, John ; I hope we shall all remember what you have told us, and keep clear of Popery.

John. Depend upon it, the only way to do so is to keep close to our Bibles. There is so much of Popery in our own hearts, and Satan is so ready to take advantage of it, that I fear sometimes people who call themselves Protestants, are really, in the sight of God, half Papists. When we think we have done some great thing to please God by going through an outward form of worship, or when we expect our own good works will help to save us, we are taking steps towards Popery. People seem to fancy they are in no danger, they are *so wise* in these days. I think such are just the people likely to fall. It was when Peter thought himself the most ready of all the Apostles to cling to his Master, and said, "though all forsake Thee, yet will not I," he was just going further into it than the rest, even to deny his Master with

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oaths and curses.* As long as we remember our own weakness, and keep close to Christ and to our Bibles, we are safe, for God is our guard, but no longer. But my good woman will think me long, so good night to you all. I only wish I could have explained these things better, but God can use a weak instrument, you know, to show forth His own glory, and I trust He will.

Harry and Sally. I am sure we have all learned much, and I hope we and the children shall remember it. You've a rare memory, and what is better, you use it well. Good night, and thank you heartily.

* St. Matthew xxvi. 74.

